CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, MARCH 21, 1840. NO. 1016.---VOL. XIX.—NO. 12.

RELIGIOUS MISCELLANY.

For the Register and Observer.

THE FLORIDA WAR.

Mr Editor,—It seems to me that the war which our Government is carrying on with the Seminole Indians, is gross injustice to that persecuted tribe. The Seminoles must live somewhere: and why not let them live where they are? Why drive them from a country which is better adapted to them than to our own people? The Secretary of War, in his late Report, says,—'If the Indians of Florida had a country to retire to, they would have been driven out of the Territory long ago; but they are hemmed in by the sea, and must defend themselves to the uttermost, or surrender to be transported beyond it. To reduce them to that extremity, spread as they are over a space of at least forty-five thousand square miles of country, abounding in provisions suited to their habits, *defended by a climate benign to them, but deadly to the whites*, and presenting difficulties to the march of armies, that have often been described, but cannot be exagge ated, will require great exertions, and probably other means than those hitherto tried.' This being the case, wisdom and humanity would both dictate the propriety of not exposing our own people to a deadly climate, for the sake of butchering Indians living in swamps of no benefit to any people but themselves. An immense amount of the public money has been expended in carrying on this war, and all to no purpose. There appear at present no signs of its termination. What does our nation want of the Florida swamps? We have already more territory which is not occupied by the Indians, than we have any present use for. If these people were utterly exterminated from Florida, I very much doubt whether that portion of it which they occupy, would very soon, if ever, be settled by any of our citizens, since it has a climate 'deadly to the whites.'

When the Secretary speaks of the requisition of 'other means than those hitherto tried,' I suppose he alludes to the employment of *bloodhounds*. Common modes of warfare failing, it appears that the War Department has sent to Cuba for a large number of these animals, and that a pack of them has arrived with their keepers. And it is stated that some of them have already been employed in Florida for hunting the Indians. It is disgraceful for a civilized and Christian nation to carry on a dog warfare with the original proprietors of the Floida soil! Why molest the Indians in their possession of land which we do not wish to occupy ourselves, and which would be of no advantage to us, were they exterminated?

I know it is said, (and it is undoubtedly true) that the Indians are in the habit of murdering our people at their own houses. This is certainly wrong. But would not our troops do the same with the Indians, if they should have an opportunity? Would not those who are fighting the Seminoles, consider themselves justified in committing the very same deeds, if they were in their situation? I do not justify the Indians in their cruelties; but I believe that their cause of self-defence against a powerful foe, is as good as was the cause of our fathers in the Revolutionary War. The Seminoles are fighting for the land of their birth; and we are endeavoring to deprive them of it by the use of the sword, fire-arms, and blood-hounds!

Can any true Christian believe that this war is approved in the sight of heaven? Can he pray that God will enable us to gain a victory over and exterminate the original inhabitants and owners of the Territory? I think not. I consider this war a great sin on the part of our nation. And unless we repent of and forsake this and some of our other national sins, it is to be feared that the just judgments of God will overtake us.

If the money which has been wasted in the fruitless attempts to expel the persecuted Seminoles from their native country, had been expended in civilizing and christianizing them, a vast amount of good would probably have been effected. If we would show ourselves to be friendly to them, I believe they would be friendly to us, and that a treaty might be negotiated, which would be of lasting benefit both to them and to our own people. G. L.

North Marshfield, March 2d.

SMALL THINGS NOT TO BE DESPISED.

There are so many philanthropists in this our day, that if each of them who is qualified, were to betake himself, in his own line of usefulness, to one given locality, it would soon work a great and visible effect upon society. One great security for such an arrangement being propagated, is the actual comfort which is experienced by each, after he has entered on his own separate portion of it. But there is, at the same time a temporary hinderance to it, in the prevailing spirit of the times. The truth is, that a task so insolated as that which we are now prescribing, does not suit with the present rage for generalizing. There is an appetite for designs of magnificence. There is an impatience of every thing short of universal scheme, landing in an universal result. Nothing will serve but a mighty organization, with the promise of mighty consequences; and, let any single person be infected with this spirit, and he may decline from the work of a single court or lane in the city, as an object far too limited for his contemplation. He may like to share with others, in the enterprise of subordinating a whole city to the power of some great and combined operation. And we may often have to deliver a man from this ambitious tendency, ere we can prevail upon him to sit humbly and perseveringly down to his task—ere we can lead him to forget the whole, and practically give himself to one of its particulars—ere we can satisfy him, that, should he moralize one district of three hundred people, he will not have lived in vain—ere we can get him to pervade his locality, and quit his speculation.

This spirit has restrained the march of philanthrophy as effectually as, in other days, it did that of philosophy. In the taste for splendid generalities, it was long ere the detail and the drudgery of experimental science were entered upon. There is a sound and inductive method of philosophizing.—A few patient disciples of the experimental school, have constructed a far nobler and more enduring fabric of truth, than all the schoolmen put together could have reared. And could we prevail on those who are unwearied in well-doing, each to take his own separate slip, or portion of the vast territory that lies before us, and to go forth upon it with the one preparation of common sense and common sympathy; and resigning his more extended imaginations, actually to work with the materials that are put into his hand—would we, in this inductive way of it, arrive at a far more solid as well as striking consummation than ever can be realized by any society of wide and lofty undertakings.

There is an impatience on the part of many a raw and sanguine philanthropist, for doing something great and akin to this; there is an impatience for doing that great thing speedily. They spurn the condition of drivelling amongst littles; and unless there be a redeeming magnificence in the whole operations, of which they bear a part, there are some who could not be satisfied with an humble and detached allotment in the great vineyard of human usefulness.—*Dr. Chalmers.*

For the Register and Observer.

THE LATEST FORM OF INFIDELITY.

Mr. Editor,—The January number of *The Biblical Repertory and Princeton Review* contains an article under this title which has attracted my attention as possessing a good deal of merit, and worthy of being brought before your readers. Its entire republication in your paper is more than can be requested; but I ask room for insertion of the passages which I have marked, and which will give a sufficiently accurate view of the manner in which the subject is treated. The article is written in review of Mr Norton's Discourse, and Mr Ripley's Letters. It remarks on them at considerable length, and then proceeds to some details respecting the state of German opinion and the recent expressions of pantheistic and infidel notions in that country. These are very interesting matters at the present time, and I have no doubt that the readers of the Register will be pleased to see its columns filled with information which to many of them is not otherwise accessible. They cannot fail too to be interested in observing how intelligent men at a distance are affected by what is passing among us.—I abstain from all comment, thinking it better to leave the article to speak for itself. As my abridgement contains less than half of the original, it necessarily omits much important matter; though none, I trust, which is essential to the right understanding of what is given. *

—

'Our readers are probably aware that the Unitarian clergymen of Boston and its vicinity, priding themselves in the name of liberal Christians, have never professed to agree entirely among themselves in their doctrinal views. Of late, however, a portion of their number have advanced sentiments which, in the apprehension of the rest, exceed even the limits of the most liberal Christianity. Hence this Discourse on the Latest Form of Infidelity. The pamphlets before us, do not enable us to ascertain precisely what this new form of infidelity is, nor how far it is embraced by the Boston clergy. We know, indeed, that it has its origin in German philosophy, and that the Rev. Mr Emerson delivered an address before the same Association which listened to Mr Norton's Discourse, which was a rhapsodical oration in favor of pantheism. We know also that that oration called forth an earnest remonstrance and disclaimer from some of the friends and officers of the Cambridge school of theology. The public papers moreover informed us that Mr Emerson delivered, with some applause, a series of popular lectures on the new philosophy, to the good people of Boston. We are, however, ignorant both as to the number of those who embrace this new philosophy, and as to the extent to which they carry it. It may be inferred from Mr Norton's Discourse, that he considered his opponents as denying either the possibility of a miracle, or the truth of the New Testament history in reference to the miracles of Christ. Why else should he make the truth of the evangelical history, and the absolute necessity of a belief in miracles, in order to faith in Christianity, the burden of his discourse? * * *

These quotations are sufficient to exhibit the two prominent doctrines of the Discourse, viz: that miracles are the only satisfactory evidence of a divine revelation; and that the denial of the miracles of Christianity, is a denial of Christianity itself. These doctrines are not necessarily connected. For, although it is certain that if the former is true, the latter must be true also; it does not follow that if the former is false, the latter must be false. It may be incorrect, as it doubtless is, to make miracles the only satisfactory proof of Christianity, and yet it may be perfectly correct to say that a denial of the miracles of Christ, is a denial of the gospel, not because the only sufficient proof of the truth of the gospel is denied, but because the miraculous character of the gospel enters into its very essence. The advent, the person, the resurrection of Christ, were all miraculous. He cannot be believed upon, without believing a miracle. Revelation is itself a miracle. All the words of Christ suppose the truth of his miracles. They can, therefore, no more be separated from his religion than the warp and woof can be separated, and yet the cloth remain entire. The apostle expressly teaches us, that if the resurrection of Christ be denied, the whole gospel is denied. While, therefore, we dissent from Mr Norton as to his first proposition, we fully agree with him as to the second.

* * * *

While, therefore, we dissent from Mr Norton's doctrine, that miracles are the only adequate proof of a divine revelation, and that those who cannot examine that proof for themselves, must believe upon the testimony of others, we dissent no less earnestly from the doctrine of his opponent, that Christianity is addressed to the intuitive perceptions of the common mind; that it is embraced because of the accordance of its spirit with the higher nature of man. We believe the external evidence of the Bible to be perfectly conclusive; we believe its internal evidence, (that is, its majesty, its purity, its consistency, its manifold perfections,) to be no less satisfactory; but we believe also, that the ultimate foundation of the Christian's faith, is the testimony of the Holy Spirit, by and with the truth in our hearts.

* * * *

It appears to us, however, that the writer of this letter does Mr Norton great injustice. He accuses him of confounding 'two propositions which are essentially distinct:—a belief in a divine revelation, and a belief in the miracles alleged in its support. You utterly confound,' it is said, 'the divine origin of Christianity, and a certain class of the proofs of its divine origin.'—p. 34. Mr Norton does not confound these two things; nor does he, as represented by this writer, pronounce all those to be infidels whose faith rests on any other foundation than miracles. He declares those to be infidels who deny the miracles of the New Testament, but this is a very different affair. Many who feel the force of other kinds of evidence much more than that of miracles, and whose faith, therefore, does not rest on that foundation, admit their truth. Mr Norton's doctrine is, that the miraculous accounts contained in the New Testament are so interwoven with all the other portions of the history, and enter so essentially into the nature of the whole system of Christianity, that they cannot be denied without denying what is essential to the Christian religion. There is no confusion here of the thing to be proved, and the proof itself. It is true, he teaches that miracles are the only proof of a divine revelation. But this is only one of his reasons for maintaining that the rejection of the miracles of Christianity, is a rejection of Christianity itself. We believe this latter proposition, though we do not believe the former. We believe that miracles are essential to Christianity, though we do not believe that they are the only sufficient proof of its divine origin.

The Alumnus, moreover, censures Mr Norton severely, for calling Spinoza an atheist and pantheist. The propriety of this censure depends on the sense given to the terms employed. An atheist is one who denies the existence of God. But what is God? If the term be so extended as to include even a blind *vis formativa* operative through the universe, then there never was an atheist. But if the term is used in its true scriptural sense; if it designates an intelligent and moral being, distinct from his creatures, whose essence is not their essence, whose acts are not their acts, and especially whose consciousness is not their consciousness, then Spinoza was an atheist. He acknowledges no such being. The universe was God; or rather all creatures were but the phenomena of the only really existing being. It may, indeed, seem incongruous to call a man an atheist, of whom it may with equal truth be said, that he believed in nothing but God. But in the sense stated above, which is a correct and acknowledged sense of the term, Spinoza was an atheist.

* * * *

We have so recently exhibited, at considerable length, the nature of the prevalent system of German theology and philosophy, that we may well be excused from entering again at large upon the subject. As, however, it is a subject of constantly increasing interest, it may not be amiss to give a few additional proofs of the true character of the latest form of infidelity. In doing this, we shall avail ourselves of the authority of such men as Leo, Hengstenberg, and Tholuck, men of the highest rank in their own country for talents, learning, and integrity. We shall let them describe this new form of philosophy, which is turning the heads of our American scholars, inflating some and dementing others; and we shall leave it to our transcendental countrymen, if they see cause, to accuse these German scholars and Christians of ignorance and misrepresentation.

It is well known to all who have paid the least attention to the subject, that the prevalent system of philosophy in Germany is that of Hegel; and that this system has, to a remarkable degree, diffused itself among all classes of educated men. It is not confined to recluse professors or speculative theologians, but finds its warmest advocates among statesmen and men of the world. It has its poets, its popular as well as its scientific journals. It is, in short, the form in which the German mind now exists and exhibits itself to surrounding nations, just as much as Deism or Atheism was characteristic of France during the reign of terror. That a system thus widely diffused should present different phases might be naturally anticipated. But it is still one system, called by one name, and, despite of occasional recriminations among its advocates, recognized by themselves as one whole. The general characteristic of this shool is pantheism. This, as has been said, is 'the public secret of Germany;' and 'we must,' says Hengstenberg, 'designedly close our own eyes on all that occurs around us, if we would deny the truth of this assertion.' And on the following page, he says, that though there are a few of the followers of Hegel who endeavor to reconcile his principles with Christianity, yet they are spoken of with contempt by their associates, who, as a body, are 'with the clearest consciousness, and as consequently as possible devoted to pantheism.' They are, moreover, he adds, hailed as brothers by the advocates of popular pantheism, who denounce, under the name of pietism, at once Christianity, Judaism and Deism. This was written four years ago, a long period in the history of modern philosophy, and since that time, the character of the school has developed itself with constantly increasing clearness.

In allusion to the French Chamber of Deputies, this school is divided into two parts, the right and the left. The former teach the principles of the philosophy in an abstruse form, as a philosophy; the other gives them a more popular and intelligible form. This latter division again, is divided into the centre left and extreme left. The one preserving some decorum and regard to public morals in their statements; and the other recklessly carrying out their principles to the extreme of licentiousness. To the extreme left belong the class which is designated the 'Young Germany,' of which Heine is one of the most prominent leaders. This class professes themselves the true disciples of the extreme right, the extreme right acknowledge their fellowship with the centre left, and the centre left with the extreme left. The respectable portion of the party of course express themselves with disapprobation of the coarseness of some of their associates, but they speak of them only as the unworthy advocates of the truth. Thus says Hengstenberg, 'Prof. Vischer, one of the most gifted of the party, expresses himself with an energy against the 'young Germans,' which shows that his better feelings are not yet obliterated, and yet acknowledges their principles with a decision and plainness which prove how deep those principles enter into the very essence of the system, so that the better portion of the party cannot, with any consistency, reject them. In the Halle Jahrbuch, p 1118, he speaks of the Rehabilitationists as the 'unworthy prophets of what, in its properly understood principle, is perfectly true and good.' He says, 'It is well, if in opposition to the morality of Kant and Schiller, the rights of our sensual nature should, from time to time, be boldly asserted.' He complains, p. 507, of the pedantry of his country, where the want of chastity is placed on a level with drunkenness, gluttony or theft, and so expresses himself that every one sees that he considers incontinence a virtue under certain circumstances, and conjugal fidelity a sin.' Though this dominant party, therefore, has its divisions, its outwardly decent, and its openly indecent members, it is one school, and is liable to the general charges which have been brought against it as a whole.

It may well be supposed that a system so repugnant to every principle of true religion and sound morals, could not be openly advocated, without exciting the most decided opposition. This opposition has come from various quarters: from professed philosophers and theologians, and from popular writers, who have attacked the system in a manner adapted to the common mind. Professor Leo, of Halle, has adopted this latter method of assault. He is one of the most distinguished historians of Germany; and, until within a few years, himself belonged to the general class of Rationalists. * * *

Leo entitled his book against the latest form of infidelity, 'Hegelingen,' that is, Hegelians of the left, in allusion to the division of the school into a right and left side. It is presumed, he gave it this title because it was intended to be a popular work, designed to exhibit the principles of the school in a manner suited to the apprehensions of the ordinary class of educated people. It was, therefore, directed, not against that divsion of the school which wrapped up its doctrines in the impenetrable folds of philosophical language, but against that division which have spoken somewhat more intelligibly.

With regard to the charges which Leo brings against this school, Hengstenberg says, 'No one at all familiar with the literature of the day, needs evidence of their truth. Instead of doubting, he may rather wonder than an abomination advocated for years past, should now first, as though it were something new, be thus vehemently assaulted, and that the charges should be directed against comparatively few and unimportant writers.' This latter circumstance, he adds, however, is accounted for, as Leo professed to confine himself to the productions of the year preceding the publication of his own book.

'Leo's first charge is this: 'This party denies the existence of a personal God. They understand by God, an unconscious power which pervades all persons, and which arrives to self-consciousness only in the personality of men. That is, this party teaches atheism without reserve.' With regard to this charge, Hengstenberg remarks: 'Whoever has read Strauss's Life of Jesus, and Vatke's Biblical Theology, where pantheism, which every Christian must regard as only one form of atheism, is clearly avowed, cannot ask whether the party in general hold these doctrines, but simply whether the particular persons mentioned by Leo, belong, as to this point, to the party. About this, who can doubt, when he hears Professor Michelet say, beside many other things of like import, 'God is the eternal movement of the universal principle, constantly manifesting itself in individual existences, and which has no true objective existence but in these individuals, which pass away again into the infinite.' [In other words, God is but the name given to the ceaseless flow of being.] When he hears him denouncing as unworthy of the name, 'the theistical Hegelians, who believe in a personal God in another world?'—p. 22. * * *

We have seen how that portion of this dominant school, which retain some respect for themselves, and for the opinion of others, veil their God-denying doctrines in philosophical formulas unintelligible to the common people, and mysterious and mystical to themselves. Stripped of its verbiage, the doctrine is, that men are God; there is no other God than the ever-flowing race of man; or that the universal principle arrives to self-consciousness only in the human race, and therefore the highest state of God is man. The extreme left of the school trouble themselves but little with words without meaning. They speak out boldly, so that all the world may understand. 'We are free,' says Heine, 'and need no thundering tyrant. We are of age, and need no fatherly care. We are not the hand-work of any great mechanic. Theism is a religion for slaves, for children, for Genevese, for watch-wakers.'

'Leo,' says Hengstenberg, 'charges this party with denying the incarnation of God in Christ, and with turning the gospel into a mythology. If the previous charge is substantiated, this requires no special proof. If the existence of God, in the Christian sense of the terms, be denied, we must cease to speak of an incarnation in the Christian sense of the word. The doctrine of the immanence of God in the world, says Professor Vischer, (Halle Jahrbuch, s. 1102,) forbids us to honor 'God in the letter, or in single events, or individuals.' It regards, 'as a breach in the concatenation of the universe, that an individual should be the Absolute.' According to this view, there is no other incarnation than that which Professor Michelet, in harmony with the Chinese philosophers, teaches, that 'God must constantly appear here on earth in a form which affects our senses, (als sinnlicher,) though constantly changing that form, (als ein sich aufgehebender und aufgehobener,) and in this statement, if I mistake not, the whole school will recognize the eternal incarnation of God.' The absolute attains consciousness in a series of individuals, no one of which fully represents him, but each has significance only as a member of the whole. This incarnation of God is eternal, but all individuals are perishing and transitory; the Absolute constantly fashions for itself new individuals, and rejects the former as soon as they have answered their end. These form 'the Golgotha of the Absolute spirit;' they surround, like bloodless ghosts, the throne of the monster that devours his own children; that, void of love, strides through ages, trampling and destroying all that lies in his way. Such is the awful language in which Hengstenberg describes the God of the Hegelians.

The incarnation of God, then, according to this school, did not occur in Christ, but is constantly occurring in the endless succession of the human race. Mankind is the Christ of the new system, and all the gospel teaches of the Son of God is true only as it is understood of mankind. Strauss teaches this doctrine with a clearness very unusual in a philosopher. * * *

It is strange that men holding such views should trouble themselves at all with the gospel. As this system, however, has arisen in a Christian country, there was but one of two things to do, either to say that real Christianity means just what this system teaches, or to explode the whole evangelical history. Some have taken the one course, and some the other, while some unite both. That is, they reject the gospel history as a history; they represent it as a mere mythology; but as the ancient philosophers made the mythology of the Greeks and Romans, a series of allegories containing important truths, so do these modern philosophers represent the gospels as a mere collection of fables, destitute in almost every case of any foundation in fact, but still expressive of the hidden mysteries of their system. It is by a mytho-symbolical interpretation of this history that the truth must be sought. The life of Jesus by Strauss is a laborious compilation of all the critical objections against the new Testament history, which he first thus endeavored to overturn, and then to account for and explain as a Christian mythology. 'Had this book,' says Hengstenberg, 'been published in England, it would have been forgotten in a couple of months.' In Germany it has produced a sensation almost without a parallel. It has become the rallying ground of all the enemies of Christianity open and secret, and the number of its advocates and secret abettors is therefore exceedingly great. The author, says Tholuck, 'has uttered the sentence which so few dared to utter; 'The evangelical history is a fable.' * *

Leo's third charge against this party is that they deny the immortality of the soul. 'This point also needs no further proof,' says Hengstenberg, 'since the former have been proved. With the personality of God falls of course that of man, which is the necessary condition of an existence hereafter. To a pantheist, 'the subject which would assert its individual personality, is evil itself' (Michelet.) It is regarded as godless even to cherish the desire of immortality. According to the doctrine of the eternal incarnation of God, it must appear an intolerable assumption for an individual to lay claim to that which belongs only to the race; he must freely and gladly cast himself beneath the wheels of the idol car that he may make room for other incarnations of the Spirit, better adapted to the advancing age. The proofs, however, of this particular charge are peculiarly abundant. Hegel himself, who ought not to be represented as so different from the Hegelingen, since the difference between them is merely formal and not essential, involved himself in the logical denial of the immortality of the soul. * * *

* * * Michelet endeavors most earnestly to free Hegel's system from the charge of countenancing the doctrine of the immortality of the soul, as from a reproach. He speaks out clear and plain his own views in words which, according to him, Hegel himself had spoken, 'Thought alone is eternal, and not the body and what is connected with its individuality,' that is, the whole personality which, according to this system, depends entirely on the body (Leiblichkeit). . . . . Ruge (Hall. Jahrb. s. 1011) ridicules the scruples of theologians as to whether 'Philosophy can make out the immortality of the human soul; whether philosophy has any ethics; whether it can justify the gross doctrines of hell, of wailing and gnashing the teeth, &c.' 'Such vulgar craving,' he says, 'is beginning to mix itself with purely philosophical and spiritual concerns, and threatens to merge philosophy in its troubled element. The more this dogmatical confusion arrogates to itself; the more this senseless justification of the wretched errors of orthodoxy dishonors the free science of philosophy, the more necessary will it be to cast out this dung-heap of nonsense to the common mind. * * *

'Leo finally,' say Hengstenberg, 'accuses this school of wishing to pass themselves for Christians, by means of disguising their ungodly and abominable doctrines under a repulsive and unintelligable phraseology. This is a heavy charge.' * * *

'With this last charge, Leo,' says Hengstenberg, 'entered upon the department of morals; and we could wish that he had dwelt longer on this part of the subject. It would then have been shown, how this party are laboring to destroy all that Rationalism has left of religion and morality. What their ethics are, may be readily inferred from their religion. Where there is no personal God, there is no law, which men need fear to violate, as the expression of his will. If the distinction between God and man is removed, if man is set in the place of God, then nothing is more natural than that men should without reserve, and upon principle, give themselves up to all their inclinations and lusts. To suppress these desires, is to hinder the development of God; if they do not become God as developed, they do become the nascent God; if not good in themselves, they are relatively good, as transition-points in the progress of development. It is not sin, that is sinful; but only impenitence, that is, cleaving to the relative good, which is vulgarly called evil, as though it were the absolute good.—These painful results of the doctrine of this school, are every where, with the most logical consequence, avowed and brought to light.' * * *

'This pantheistic school, therefore, is as subversive of all morality as it is of all religion. It does not admit the idea of sin. As there is no God, there is no law, and no transgression. Every thing actual, is necessary. The progress of the race, the ever nascent God, goes on by eternal undeviating laws, and all that occurs, in fact, is the action of the only God of which this system knows. We do not think it right to stain our pages with the indecent ravings of those writers who availing themselves of the principles of the decent portion of the school, have applied them to the service of sin. It is enough to show the nature of the system, that the pantheist 'does not believe in the continued existence of the individual, in the reality of his freedom, in the deadly nature of sin, and its opposition to God. Individuals are to him but the phantasmagoria of the spirit. Liberty is but the subtle moment of determination. Sin is what a man, with his measure of knowledge and power, can avoid: remorse is, therefore, a forbidden emotion in his system.'

* * * * *

'Such, then, is this latest form of infidelity. It knows no intelligent or conscious God but man; it admits no incarnation, but the eternal incarnation of the universal spirit in the human race; the personality of men ceases with their present existence, they are but momentary manifestations of the infinite and unending, there is neither sin nor holiness; neither heaven nor hell. Such are the results in which the proud philosophy of the nineteenth century has brought its followers. We have not drawn this picture. We have purposely presented it as drawn by men, with regard to whose opportunities and competency there can be no room for cavil. It might be supposed, that a system so shocking as this, which destroys all religion and all morality, could be adopted by none but the insane or the abandoned; that it might be left as St. Simonianism, Owenism, or Mormonism, to die of its own viciousness. This supposition, however, overlooks the real nature of the system. We have presented it in its offensive nakedness. It is not thus that it addresses itself to the uninitiated or the timid. What is more offensive than Romanism, when stripped of its disguises, yet what more seductive in its bearing, for the vast majority of men? There is every thing to facilitate the progress of this new philosophy. It has a side for all classes of men. For the contemplative and the sentimentally devout, it has its mysticism, its vagueness, its vastness. It allows them to call wonder, a sense of the sublime or of the beautiful, religion. For the poet, too, it has its enchantments, as it gives consciousness and life to every thing, and makes all things expressive of one infinite, endless mind. For the proud, no Circe ever mingled half so intoxicating a cup. Ye shall be as God, said the archtemper of our race: ye are God, is what he now whispers into willing ears. For the vain and frivolous, it has charms scarcely to be resisted. It gives them easy greatness. They have only to talk of the I, and the not I, (or, as they prefer to have it, the me and the not me) and they are beyond the depth of all ordinary men. And even then, they are, according to the system, far greater than they can possibly think themselves to be. For the sensual, it is a perfect heaven. It legitimates and dignifies all enjoyments. It makes self-indulgence religion. It forbids all remorse and all fear. That a system so manifold as this, which has a chamber of imagery for every imagination, should find advocates and friends on every hand, is not a matter of surprise. There is still another circumstance which must be taken into consideration in accounting for the rapid progress of this new philosophy, and in speculating on its prospects. It has in some of its principles, a certain resemblance to the truth. The God of the Bible is not the God of the deist, of the rationalist, or of the worldling, a God afar off, who has no oversight or direction of his creatures. The world is not a machine wound up and left to itself. The wonders of vegetable and animal life are not the result of the properties of matter acting blindly and without guidance. The God of the Bible is an every where present and ever active God, in whom we live and move and have our being; it is his Spirit that causes the grass to grow; and it is he that fashions the curious mechanism of our bodies, who numbers the hairs of our heads, and directs all our goings. All the changes in nature are produced by his power, so that every thing we see, is in truth a manifestation of God. But then the Bible does not merge God in the world or the world in God. Though every where present in the world, God is not the world; but a Being of infinite intelligence, power, excellence and blessedness, guiding and controlling his creatures, whose acts and consciousness are their own and not his. The chasm which divides the pantheistic from the scriptural view of God, is bottomless, and the difference in the effects of the two views is infinite; it is all the difference between infinite good and infinite evil. If there is any thing impressed clearly on the Bible, it is the personality of God; it is the ease and confidence with which his

people can say Thou, in calling on his name; it is that he ever says I of himself, and *you*, when addressing his creatures.

It is doubtless in a good degree owing to the deceptive show of truth in this new system—to its pretending to bring back, if we may reverently so speak, God to the world from which deists and rationalists had so long banished him, that we are to attribute the hold which it has taken of many of the better sort of minds; and it is to this that it owes its most alarming aspect; since those errors are always the most dangerous which can put on the nearest resemblance to truth. A conflict, therefore, is anticipated by the Christians of Germany with this new form of infidelity, far more lasting and deadly than any that has yet afflicted the church in that country. If rationalism, so unattractive, so lifeless, made such inroads upon the church, 'What,' say they, 'may be expected from pantheism, a system so full of life, of feeling, of mysticism, of poetry, whose disciples can, with a deceptive show, boast that they are religious, that they are introducing a new, beautiful and universal religion, and give themselves out as a new sort of Christians;' nay, who pretend at times to be real Christians, who say they believe in the trinity, in the incarnation, redemption, resurrection, and all other doctrines of the Bible, that is, they express some philosophical enigma under these terms; or at times speak of Christianity with affected respect, as good for the people in their present state, professing with Cousin that 'philosophy is patient, ... happy in seeing the great bulk of mankind in the arms of Christianity, she offers, with modest kindness, to assist her in ascending to a yet loftier elevation.'

Strange therefore as it may seem, when we look at this system in its true character, it undoubtedly has already prevailed to a great extent in Germany; and is making some progress in France, England, and our own country. Its true nature is disguised in obscure philosophical language, which many use without understanding, until it comes at last to the expression of their real opinions. We have evidence enough that this pantheistic philosophy has set its cloven foot in America.' * * *

'Though, its for the reasons stated above, we think it not unlikely that this system will make a certain degree of progress in our country, we have no fear of its ever prevailing, either here or in England, as it does in Germany. Apart from the power of true religion, which is our only real safeguard against the most extravagant forms of error, there are two obstacles to the prevalence of these doctrines among Englishmen, or their descendants. They do not suit our national character. A sanity of intellect, an incapacity to see wonders in nonsense, is the leading trait of the English mind. The Germans can believe any thing. Animal magnetism is for them, as one of the exact sciences. What suits the Germans, therefore, does not suit us. Hence almost all those who, in England or in this country, have professed transcendentalism, like puss in boots, have made themselves ridiculous. If it was not for its profaneness, what could be more ludicrous than Mr Emerson's Address? He tells us, that religious sentiment is myrrh, and storax, and chlorine, and rosemary; that the time is coming when the law of gravitation and purity of heart will be seen to be identical, that man has an infinite soul, &c. How much, too, does Dr Henry look, in Cousin's philosophy, like a man in clothes a *great deal* too large for him. It will not do. Such men were never made for transcendentalists. This is not meant in disparagement of those gentlemen. It is a real compliment to them, though not exactly to their wisdom. Coleridge is the only Englishman whom we know any thing about, who took the system naturally. To him it was truth; he was a mystic; he had faith in what he said, for his words were to him the symbols of his own thoughts. It is not so with others. They repeat a difficult lesson by rote, striving hard all the while not to forget.

The Germans keep their philosophy for suitable occasions. They do not bring it into mathematics or history. With us, however, it is far too fine a thing to be kept locked up. If transcendental at all, we must be so always. Marheineke, the first almost in rank of Hegel's scholars, has written a history of the German Reformation, which is a perfect masterpiece; perfectly simple, graphic, and natural. From this history, the reader could not tell whether he was a Wolfian, Kantian, or Hegelian; he would be apt to think he was a Christian, who loved Luther and the gospel. Compare this with Carlyle's History of the French Revolution, which is almost as transcendental as Hegel's Encyklopadie. Carlyle is a man of genius, yet his exotic philosophy makes him, as a writer, absurd.

It is not however only or chiefly on this want of adaptation of the German mysticism to the sane English mind, that we would rely to counteract the new philosophy; it is the influence of the Bible on all our modes of thinking. We believe in God the Father, the maker of heaven and earth. We must have a God who can hear prayer. In Germany, the educated classes, little in the habit of attending church, have for generations felt comparatively little of the power of the Bible. There was no settled idea of a personal God, such as is visible in every page of the scriptures, engraven on their hearts. They were therefore prepared for speculations which destroyed his very nature, and were content with a blind instinctive power, productive of all changes, and struggling at last into intelligence in the human race. Such a God may do for a people who have been first steeped in infidelity for generations; but not for those who have been taught, with their first lispings, to say, Our Father who art in heaven. The grand danger is, that this deadly poison will be introduced under false labels; that this atheism, enveloped in the scarcely intelligent formulas of the new philosophy, may be regarded as profound wisdom, and thus pass from mouth to mouth without being understood, until it becomes familiar and accredited. This process is going on before our eyes. It is not to be believed that Dr Henry, for example, has the least idea of Cousin's philosophy, which he is forever recommending. Had he any insight into its nature, he would part with his right hand rather than be accessory to its propagation. We feel it to be a solemn duty to warn our readers, and in our measure, the public, against this German atheism, which the spirit of darkness is employing ministers of the gospel to smuggle in among us under false pretences. No one will deny that the Hegelian doctrines, as exhibited above, is atheism in its worst form; and all who will read the works of Cousin, may soon satisfy themselves that his system, as far as he has a system, is, as to the main point, identical with that of Hegel.

MINISTERIAL FAITHFULNESS.
BISHOP WHITE.

In the summer and fall of the year 1793, Philadelphia was visited by the yellow fever; a pestilential disorder of a virulent character, and causing great mortality. The alarm, and anxiety to avoid the risk of contagion, were the greater because the calamity was novel.

A similar visitation had not been experienced, except perhaps one, remembered by a few of the old inhabitants, occuring at a period when the small population rendered its effects less striking. A large proportion of the citizens removed, for safety, from the city. But Bishop White determined to remain, for the purpose of performing religious offices, and rendering, according to the duties of his sacred station, spiritual aid and consolation to the sick and dying. Many of his friends, (particularly the Rev. Dr. Hutchins, in a letter which I remember to have heard spoken of as a beautiful specimen of friendly and respectful remonstrance) endeavored to convince him—as no doubt they themselves sincerely believed—that it was his duty likewise to retire, and avoid exposing to such hazard, a life deemed so important to the Church at large. But the demands of duty appeared to the Bishop himself to be clear and imperative. He could not yield to the solicitations or arguments of his friends, and persisted in his determination to remain. His family accordingly was removed into the country, at a distance of a few miles, while he continued at his own house with a domestic or two. He could, and did occasionally ride out to see his family; but his intercourse with them, on those occasions, was constrained. It was not then known—as experience afterwards proved—that the pure atmosphere of the country prevented the danger of contracting the disease by communication with the infected. He therefore, only saw and conversed with his family for a short time in the open air; approaching no nearer to them than was necessary with a distinct voice to carry on the conversation. I recollect once meeting him at the place where they resided, and finding their intercourse thus conducted; though not with so much caution as they said it had previously been; the disease having then greatly abated, as it was at the end of October. Under these trying and alarming circumstances, he constantly and faithfully visited the sick, and performed every suitable religious office, unappalled by the danger, or by the painful and revolting scenes to which he was a witness. One of his domestics—his coachman, who had from choice remained with him—was seized with the fever, and died in his house. But, through the whole season, he was himself providentially preserved from sickness. Thus, notwithstanding his high station and importance in the Church, and the plausible reasons which might be thought to justify his retirement from active official performances, exposing him to so great hazard, he manifested his conscientious and persevering devotion to duty; the firmness and constancy of his mind, and his self-denial, in relinquishing his own comfort and security in compliance with higher claims. In several succeeding years, in which the city was visited by a similar calamity, he continued equally ready to perform every parochial duty, without being deterred by the fear of danger to himself. But as it had been discovered that the country would be a safe retreat for his family, even though he should be attacked by the disease and be with them, he accompanied them into it, and rode daily to his house in the city, to be ready to comply with any call of religious duty. And at a much later period of his life, the same temper of mind and uprightness of conduct were exhibited. When the Asiatic cholera broke out in Philadelphia in the year 1832, he might be seen, in the eighty-fifth year of his age, praying and administering the consolations of religion in a cholera hospital, at the bedside of the dying.—*Milson's Memoirs of Bishop White.*

For the Register and Observer.

In the New York Observer of the 18th ult., there is an article entitled '*Robert Hall's picture of Socinianism.*' The pith of the article is contained in the following extract. 'No sooner does one approach the confines of Socinianism than he enters on a dreary and melancholy waste. The bitterness and poverty of the Socinian system insures its ultimate neglect, because it makes no provision for that appetite, in man, for the immense and magnificent. By stripping religion of its mysteries, it is deprived of more than half its power. It is an exhausting process by which it is reduced to its lowest term. It consists in denying that the writers of the New Testament were properly inspired; and that Jesus Christ died for our sins and is a proper object of worship; in denying that there is any provision made, in the sanctification of the Spirit, for the aid of our spiritual meekness; denying that we have an intercessor at the right hand of God; and that Christ is present with his saints, and his saints when they quit the body, are present with him. To look for elevation of moral sentiment from such a series of pure negations would be expecting to gather grapes from thorns and figs from thistles.'

By Socinians, Mr Hall doubtless meant such men as Lindsey, Priestley, Cappe, Belsham &c., in England; Freeman, Worcester, Channing, and others of the same stamp, in America. And Mr Morse republishes the picture for the benefit of American Unitarians. Mr Hall seems to have called into action all his splendid powers of description in order to produce a portrait full of blackness and deformity. But could he have aimed to discriminate the truth, giving expression to that and to nothing else? He must have been very reckless on this point, or the films of prejudice had gathered deeply on the organs of his mental vision. It was a gross infirmity in Mr Hall, who was naturally both inquisitive and candid, to sink himself so low in the mire of prejudice, and be the voluntary organ of such foul misrepresentation and untruth.

We will make some notices of the items.

The Socinian (the Unitarian) Divinity is a sterile and dreary waste! Its characteristics are littleness and poverty, making no provision to call forth man's appetite for the immense and magnificent. Is such the real fact of the case? Has Christian Divinity, as expounded by Lindsey, Cappe and Fox, abroad; and by Norton, Furness and Dewey, here at home, no points of attraction? No faculty of creating interest? No soul-exerting and soul-thrilling truths? Do the pages of Buckminster, Channing, Parker and the Wares present nothing interesting? Nothing which strikes and melts the soul? Nothing which merits the name of spiritual food, and on which the soul can, and does, actually live? Is Unitarianism no other than a moral iceberg? Do its littleness and poverty render it completely forceless and contemptible? How then has it occurred that this feeble and lifeless doctrine, amid the sternest opposition, not only holds its own, but makes advances? Why is it that there are hundreds of congregations, professing it, in the realm of Old England, and an equal number in the New? Whence does it derive its strength to sustain itself against a complicated combination of the most powerful, formidable and virulent influences? How has it come to pass that there are fifteen strong churches, of this order, in the single city of Boston? Do the members of these congregations hear nothing from the pulpit but dry and husky descants on philosophical and worldly morality? Have they no appetite for the true and the good, the beautiful and magnificent? Or are they content to be provided with what makes no supply for their moral wants? Are Unitarian ministers mere clods of earth; spiritless, faithless and dead? Was this the character of the late Nathan Parker, of Portsmouth, N. H.? He went to that town about the year 1808: took the charge of the Sou h Con. Church, then reduced by an exhausting process to its lowest term. The doubt was whether it could live or must die? Mr P. entered on his labors, and pursuing them, in the spirit of meekness, assiduity and power, he raised this feeble church, from its place at the foot, to a place at the head of all its sisters.

In the number of its communicants, the denseness of its congregation, in the discipline of its Sabbath school, in the variety and efficient influences of its charitable institution, it had, perhaps, and now has no equal. Is it, then, impossible that any good thing should come out of Nazareth?

But Unitarianism is declared to be a system of pure negations. Negations of what? Of the pure doctrines of the Bible? This has never been proved. It never can be proved. The same objection might have been, with equal truth, alleged against Christ and his apostles. They put their veto upon the orthodoxy of their own times. They denied a whole system of religious doctrines which rested on no better authority than the commandments and traditions of men. But did they dishonor any of the doctrines of the Holy word of God? They were accused of doing this, but the charge was never duly sustained. They interpreted the Divine Oracles differently from the current orthodoxy. And the proper question is; which party made the true interpretation? Martin Luther and his coadjutors put a series of pure negations upon the doctrines of the papal Church; but did they manifest any disrespect to Holy Scriptures? And did not primitive protestantism and primitive Christianity too, consist as much in denying as it did in believing? Is it any less the office of true faith to deny a false doctrine than to believe a correct one? When Mr Hall, or any other man, shall have fairly convicted Unitarianism of rejecting the true interpretation of any passage of the Bible, they may, with better confidence and justice, accuse it of setting at nought the revelations of God. But the naked fact that some men make an exposition of the Sacred Writings different from that of others, furnishes no just ground for one party to charge the other with denying the Holy Word of God. To do this is flagrant injustice. It is the action of the most selfish arrogance and unchristian presumption. Whoever professes to believe the Bible, and gives no evidence of harboring a different belief, ought, upon every principle of justice, to have his profession credited as sincere. And whoever sincerely believes the Scriptures to contain a revelation from God, will, of course, be honest in the construction he puts upon their language. To suppose him to do otherwise, would account him utterly insane and mad. Christian charity puts the best construction it can upon the acts and character of all men; must it not, then, be the opposite spirit, which puts upon them the unfavorable and the worst?

But Unitarians doubt the authenticity of some passages of Scripture, and so, likewise, do the Orthodox. But do either party doubt without having any reason and cause for doing it? Why do all protestants doubt the authenticity of most of the apocryphal books, which make a part the Septuagint Bible; the very Bible from which the writers of the New Testament make more than one half of their Scripture quotations?

We are, moreover, accused of withholding our belief in the special inspiration of the writers of the Old and New Testaments. But what Unitarian has ever withheld his cordial admission of any claim which these writers have avowed? Who doubts that they possessed all the inspiration, asserted for themselves and claimed from their readers? Luke makes mention of the resources and advantages which he enjoyed and from which he gathered the facts and matter of the gospel. But he is silent on the subject of having received any special and divine impulses and directions.

We are accused of 'not regarding the apostles as infallible guides.' But are we alone in this thing? Do not many of the orthodox believe and say, that the eleven acted under a mistaken impression when they undertook to make an apostle to supply the place of Judas? And that Peter was a fallible guide, when he avoided the setting of a good example of Christian liberality and intercourse at Antioch? And has not the orthodox Dr. Codman, in his late Election Sermon, more than intimated that all the apostles, labored under a great mistake in believing, and often declaring, that the second advent of Christ was near at hand? And what description of Christians take greater liberty with the language of Scripture than do our orthodox brethren? In John, xvii. 3, the Father is called the 'only true God;' but they aver that the fact is not such. The apostle Paul says; 'There is one God, the Father;' but they totally disavow this doctrine and say that there is another and another. Language cannot be plainer or more reasonable; It is, however, discredited, dishonored. And we could adduce hundreds of other instances of the same character, in which the ostensible and clear signification of words and expressions is overruled for the purpose of sustaining a favorite creed. And now what is the amount and the worth, on the score of pious humility, of a professed belief in the plenary inspiration of those writers, whose language however clear and positive, is not allowed to signify anything, less or more than, or different from, 'the standards of our church?'

'But,' says Mr Hall, 'Socinians deny that there is an immaterial principle in man.' If any one of them ever denied this, it must have been Dr. Priestley. And in him it was a mere philosophical speculation. It did not affect his religious views. And no man, since the apostles, has had a firmer, a purer, or a more practical and happy religious faith than Dr P. Our brethren from their multitudinous ranks, and of the age in which he lived, cannot produce an example that will surpass him. Dr. P. believed, with the full assurance of faith, in man's immortality: in all those excellences, prerogatives and dignified attributes of the soul which Robert Hall himself would ascribe to it. And, evidently, it is not what the soul is made of, that constitutes its worth and greatness, but its capacities and its destiny.

But we are accused of stripping Christianity of its mysteries, and thus depriving it of more than half its power. But is there no mystery in the great doctrine of the resurrection? It is a doctrine beyond all the analogies of nature. The leaves, the plants and the trees of one growth are not the identical ones of a former. The doctrine stands wholly upon the authority of revelation. Dr P. was a firm believer in it. And the late Dr Mason of New York, a man not wanting, in the balances of orthodoxy, has said that the resurrection is the cardinal doctrine of Christianity. And surely, whoever believes the cardinal point, cannot be justly accounted a heretic. No; if Christianity be ever detected for a delusion, Joseph Priestley will be forever reckoned among its greatest dupes and ablest champions.

But he did not believe in the mystery of the incarnation. And is that mystery peculiar to orthodox Christianity? Were not Jupiter, Bacchus, Hercules &c., incarnations of the Deity? The first, that of the Thunderer; the second, that of Vine-Grower; and the third, that of the Divinity of Strength? Is not the Grand Lama, an incarnation of God? And are not the gods of Boodhism and Brahminism Divine incarnations? And is it doing any honor to the Bible to force it into such company?—Orthodox ministers have often made the adventurous declaration; that, if Jesus was not the very true God, then the Jews are to be justified in having put Him to death for the sin of blasphemy! Is this a correct statement of the fact? When the Jews accused Jesus of making himself God, he repelled the charge by stating to them what he had said; not that He was God, but, '*The Son of God.*'

And is it true that the revelations of God owe more than half their interest and value to mystery? Did Moses, or Jesus, or Paul make any account of mystery in the technical sense of the word? Did they profess to teach what could not be understood? Was it by feeding the appetite for the marvellous that the weapons of their warfare became invested with such matchless and subduing power? Or was it not rather by the inculcation of such truths, as, by being understood and felt, 'commended themselves to every man's conscience?'

I conclude with an extract from the same page of the N. Y. Observer, which contains Mr Hall's picture of Socinianism. 'Let it be your main object, to think and to feel like other men, so that every hearer may say, I should have treated the subject exactly as the preacher did. When you have realized this, you will have obtained what is most difficult and beautiful in eloquence. The most important sentiments and feelings on every subject are common to all men; make it, therefore, your study to discover and unfold them. Never imagine that you have accomplished a great object, when you have said things which nobody else would have thought of, or so expressed.' Here no account is made of mystery. Think, then, on these things. S. F.

Amesbury.

CHRISTIAN REGISTER.

BOSTON, MARCH 21, 1840.

CONGRESS OF NATIONS.

The extract we have made from the Examiner in regard to this subject, contains sentiments which must meet with very general concurrence. We have for sometime thought that the idea, such an assembly could effect much for the preservation of peace very illusive. Can any one believe the passions of nations would subside before its decision? Would the tempest cease its rage, the angry ocean become still at its bidding? What potency, what charm, what mighty magic would its voice possess to lay these waves of fearful excitement—to calm millions of burning hearts, to effect this stupendous moral miracle? Have men become so reasonable? Are justice and right so powerful and triumphant in their influence? We could hardly hope for this result if hoary sages should rise from the dead, or if every mountain should thunder forth the most righteous decrees; or if choirs of angels should nightly sing, beneath evening's mild skies, 'peace on earth.' The great dragon is not so easily tamed and disarmed. The plan is based on the assumption that the causes of war are of a kind that can be submitted to judicial investigation and allotment. But this is not the case. Not one in a hundred has arisen from a source of this character. Allegations and accusations of this sort are sometimes held forth as the ostensible, but very seldom are they the real causes. They are made mere pretexts.

The real causes of most wars are intangible, shadowy, indefinite. We might as well attempt to chain the lightnings or the winds, as to reduce them to precise, legal forms. They are jealousy, rivalry, vanity, ambition, revenge, apprehended danger, the love of excitement, perilous enterprize, glory. The private passions of princes have been the origin of many—the preservation of the balance of power, the most vague and imaginative of all things, has given birth to more long conflicts. What could this congress have effected to prevent the wars between Charles V. and Francis I.—those which grew out of the French, or that of our own revolution? Some historian observes, that Louis XIV. made war frequently for no earthly purpose, except to show himself to the ladies of his court in all his pride and pomp at the head of his armies. Catharine of Russia make war upon Frederic of Prussia, because he applied some very offensive but just epithets to her ladyship. Would Napoleon have checked his high career, sheathed his conquering sword, disbanded his armies at the bidding of such an assembly? It is illusive to hope it could oppose any effectual barriers to the outbreaks of national excitement and enthusiasm, revenge and ambition. They would be borne away like straws on the mighty tide They could no more restrain and bind the conscious power of a people than they could the accumulated fires of a volcano.

It is said by those most capable of judging—the next general conflict in Europe will be one of principle, between prescription and justice, privilege and right. What can a congress do to prevent this conflict, which sooner or later must come? Could it by its just decrees satisfy either party? Could they induce or persuade one to make due concessions—and if they could, is there the least probability the other would be satisfied with them? No person who has the least knowledge or experience of what is in man can hesitate a moment how to answer this question. Lament it as we will, an appeal to arms and the God of battles is the only mode yet discovered of settling these problems. Physical power is intimately connected with moral progress. The two worlds act and react on each other. The soul's weapons must to a considerable extent be carnal. It is one of the mysteries of Providence, but none the less true, that long and dreadful wars have been the instruments of advancing our race. They have excited and aroused the inert masses of humanity. They have moved and poured through every condition of society, the waters of life, of thought and mental activity. They appear to hold the same place in the moral, that storms and earthquakes do in the material world. They have developed the energies and resources of man. The dead have heard their voice and come forth. The human soul has swelled and expanded under their influence. Every step of man's progress is wet with blood. His journey to the promised land is through a succession of red seas. Say what we will, the gory thread is prominent in the web of his destiny, and to all appearance, as much drawn there by a divine hand, as any other. The agency of war apparently is necessary to keep the world awake in its rude state, to break it from the thraldom of indolence, appetite, custom, prejudice; to pour through it those mighty impulses which shall give it strength to burst its fetters. We may hope the time will come, and is not perhaps far distant, when social improvements, art, literature, commerce and religion, will afford sufficient excitement to all people, to keep them intellectually alive, active, progressive. When this time arrives wars will cease. Its fierce tumults will be no longer needed. It will have finished its work. Its banners will fold of themselves, its legions disband. This is nearly the case now with this country and England. The peoples' energies are sufficiently active. They find numerous and broad fields, in which to exert them to the utmost—every portion is moving, getting forward. They are conscious of no want that seduces them to look towards war for its gratification. It is with the greatest difficulty either will be dragged into one and they will get out as soon as possible. It would be a superfluity. There is no need of its influence. There is no place for it in the national character. There is stimulus, energy, activity, enthusiasm enough with it.

The spirit of the people wants no outlet of the kind, and no reaction of the kind. A war would be undertaken with much reluctance and sustained with much difficulty. It would be a forced business. The progress of civilization will remove the need and quench the desire of war. It will prepare Nations for the action of more refined and intellectual influences and excitements. Gentler stimulants will then answer. They will no longer, therefore, quench their thirst from its fierce and fearful streams. It is a vulgar and rude agent, and when man ceases to be vulgar and rude, he will discard it.

The friends of peace do not benefit their cause by depreciating the talents displayed in war. We confess we follow, with warm enthusiasm, the footsteps of the victorious chief. It is a manifestation of human power and supremacy, which deeply impresses us. We gather from the field of battle, some of the loftiest pledges of man's greatness. The soldier frequently obeys the noblest impulses of our nature. He seeks for glory and honor. The sentiment may be perverted, still it is nothing less than a fallen angel. We honor the man, who will follow a high feeling, through every danger and difficulty, though wrongly directed. Man is the child of glory and was made to seek it. And we look, with peculiar respect, on him who obeys the highest impulse of his nature, though blindly.

It is true the general deals with material masses. But he informs, quickens, pervades them by his superior energy and intelligence. He breathes into them, from his own glowing, exalted spirit, life, confidence, enthusiasm. Did not Newton deal with material masses? Does not God display his power, wisdom, goodness, through the material masses of the universe? Do not these, his glorious works, praise him? The mind must make use of material instruments to effect its purposes and plans. The man who can almost create unexpected resources, who can combine and harmonize a vast, discordant system of means, keep every wheel of the stupendous machine in its right place, moving with due velocity—then wield it with the facility, certainty and decision, he does his own right hand, and while the drama is acting that is to decide his own and an empire's fate, appears as calm as a summer evening, is no ordinary person. Let us render to Cæsar the things that are Cæsar's. We shall gain nothing by endeavoring to withhold them.

Again it is said, there are several kinds of greatness. Intellectual greatness and greatness in action. But what are great acts but the expression of great purposes and thoughts? How can an individual form vast plans and enterprises, the very idea of which make little men tremble and turn pale, without vastness of intellect? Are not high deeds evidence of superior mental energy? Does it not require as much talent to make a successful campaign as a pleasant book? to annihilate by one decisive blow, the power, and by one master movement to baffle the genius of a great people, as to analyze the properties of the atmosphere? to live a heroic life as to write a heroic poem? to ride in triumph through opposing nations, as on the starred wings of science to wheel in triumph through the signs of heaven? We speak only of talent.

We have made these remarks, because we would be liberal in all things. Illiberality can benefit no cause and may injure the best. There is a sense of justice and fairness in man which will not long suffer itself to be outraged. It will sooner or later demand and gain ample satisfaction. On whatever it falls, it grinds to powder, and whatever falls on it is sure to be broken. We might as well run upon the thick bosses of the Almighty's buckler and think to prosper. We love the cause of peace, we venerate its apostles. We look upon its rise as an evidence of that progress of which we have spoken, and as an agent of its advancement.

'The associated friends of peace have directed their attention to devising a plan for settling without recourse to arms, those controversies between nations, which now too frequently terminate in war. Their favorite idea is, that of a council, composed of delegates from all civilized nations, to whom such disputes should be referred. We think they have been unfortunate in their choice of a remedy, and that a more simple and practicable plan, more consistent with the liberty of the respective nations, and with the general interests of the world, may be adopted;—nay, that it is even now, in many cases, acted on, and only requires some few and simple regulations, to render it of general utility. We refer to the employment of arbitration, or mediation, by some power friendly to both contending parties.

Our objections to the establishment of a Congress of Nations are, that it must be inefficient for the objects it is designed to accomplish, or, if armed with power to carry its decrees into effect, that its organization will be inconsistent with the independence of the respective states, with the progress of liberty, and even with the permanent establishment of peace itself.

Unless armed with power, such a tribunal must be inefficient. If it is a congress of sovereigns, or of ambassadors, authorized to act in all cases, if it has troops directly at its own disposal, or if it may call on one or more of its supporters for military assistance, its decisions may, for a time at least, meet submission. Were it even invested with a high degree of that moral power, that influence over public opinion, which marks the movements of a nation, it might be authoritative. A congress of sovereigns and plenipotentaries would command respect, even if it were certain their decisions never would be enforced by arms. It is on this principle, of the factitious dignity of the judge, that arbitration rests. Any man, of common sense, could have decided the late quesiton between the United States and France, as well as the king or the prime ministers of England; and would, practically, have had equal power to enforce his decision; for the British nation never would sanction a war to give effect to a mediation. Why, then did the parties respect the intervention of England? Because the mediator was one whose aid it was not beneath their dignity to accept; it was not the king personally, nor his ministers, nor his ambassador; it was England, mighty England, who offered herself a common friend. But a congress, or a court, of mere private individuals, not representing their respective nations, because not authorized to act for those nations, or bind them in support of their decisions,—a court, simply, to judge such cases as should be brought before it, and without power to do more than recommend its determinations to the contending parties,—the world is not wise enough to submit to the decrees of such a board of respectable private gentlemen, the only tribunal on earth possessed of no physical power, unless, indeed, we make an exception in favor of the Ecclesiastical Councils of Massachusetts.

But if such a tribunal were, for any length of time, submitted to, it would soon acquire physical power. If it were a court of private individuals at first, it would be a very different body at the end of ten years. The fiend of ambition is not laid yet. Pretexts would not be wanting, upon which this court of nations might found a claim to control the armies and navies of its mighty constituents. In the very first instance in which such a court should decide against powerful injustice, if its decision was not obeyed, would not all the better feelings of humanity prompt the nations to carry that decision into effect, at the sword's point? This they might properly do, of their own sovereign choice; but if it were to uphold the decision of the grand tribunal of arbitration, that moment they would establish a sovereignty over themselves. The support, voluntarily given at first, would afterwards be requested; and if such requests were long complied with, it would soon be demanded as a matter of established right. Then let any nation disobey the mandates of the supreme Tribunal, and the standing armies of all the neighboring powers would be put in motion, to reduce it into order, under the specious pretext of maintaining the peace of the world. Will it be said, that the nations would know their own true interests better? We believe it, indeed, and the result we have already pointed out, in the entire inefficiency of the proposed tribunal; but if it were efficient, if its decrees were submitted to, it must be by a relinquishment of independence on the part of the different states.

And let no one suppose, that this relinquishment would only extend to the right of making war. If the Tribunal had acquired the right of forcibly suppressing wars between the members of the great republic of nations, it would soon claim that of allaying intestine disturbances in the respective states. Civil wars are not less fierce than foreign; and the benevolence of the great council would surely interpose, to stop the effusion of blood; nor could this be done in any way so effectually, as by the presence of an overwhelming force. Now, though we would that the progress of reform could always be gradual and tranquil, we yet hold to the faith of our ancestors, that, when evils become insufferable, a revolution is necessary, though it may be accompanied with bloodshed. We believe, too, that, if foreign powers undertake, by force, to oppose the struggles of a people resolved on freedom, all they can effect will be to continue the contest for ages, with immense slaughter, while, otherwise, it might have been briefly and happily ended.

'For Freedom's battle, once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won.'

We should then, regard, as an event of sad omen, the intervention of this Council of the world, to maintain the peace of Germany or Italy, against the efforts of the people themselves.

It will be seen, that, if the above remarks are just, the establishment of such a council would not even secure the object for which it is proposed, that of peace. We cannot believe that the whole world would submit tamely to its sway;—then, indeed, there would be peace, the dead tranquillity of despotism. The new principle of preserving peace will be like the old idea of the balance of power,—a shadow, to secure which, nations, in former days, squandered the substantial means of greatness and independence. The balance of power, and the blessing of peace, are alike best secured, not by arbitrary arrangements for the purpose, but by a just, friendly, yet dignified and independent course pursued by each nation towards the rest.'

THE REVIVAL OF RELIGION. A Sermon preached at Portsmouth, N. H., February, 23, 1840. By Andrew P. Peabody, Pastor of the South Church and Parish. Published by request.

This discourse like most of the author's productions, combines in a high degree thought and feeling, force and tenderness, calm sense and fervid eloquence. Its sentiments are such as must, we think, commend themselves to the consciences and hearts of all readers. It is generally thought that Unitarians are indiscriminately opposed to all revivals of religion. But it is a great mistake. We have objected to the mode, not the matter, to the extravagance and fanaticism that have attended them, not to

their intrinsic need and importance. As they have too frequently been conducted we cannot approve them. The influences and results have been bad and pernicious. Fear, violence, denunciation, terror have been the chosen instruments. The soul has been *assaulted* and carried by storm. All its finer feelings and impulses have been suppressed and crushed; reason has been driven from its moorings—God changed into a relentless tyrant—the flames of hell have been made to enwrap the universe and fill eternity. Fountains of bitterness have been opened in a thousand quiet homes. The most noted and successful preachers on such occasions have usually been rude, hard, boisterous men. Such revivals we do not like. They have commonly been mere excitements of many of the lowest passions and worst elements of our nature. The fruits of the spirit, love joy, and peace have not followed them. But to revivals of *religion*, of conscience, kindness, a sense of sinfulness, a thirst to become better, of gratitude, trust, hope towards God, of a consciousness of the worth and greatness of our immortal nature—to such revivals we do not object. We earnestly desire and pray for them. Did not Jesus come, suffer and die to revive religion in the world? Did not Paul preach and bleed over the Roman empire to revive religion? Has not this been the work done by confessors, martyrs, apostles in all ages? Does not God send his elect ones on earth for this express purpose? Does he not baptize some and fill their hearts and clothe their lips with fire that they may revive religion?

Were it not for *such* revivalists, religion, in its healing and sanctifying efficacy would die out from the world. It would exist, as it is an ineradicable element of our nature. But it would exist in forms of gross and fierce superstition to plague and oppress mankind.

Every sentiment needs reviving, patriotism, friendship, gratitude, love. Why then not the religious sentiment? Ordinary influences and ministrations of all kinds, are liable to become stale and inefficient—hence the necessity of extraordinary measures and applications in every department of human interest and welfare. The every-day aspects and processions of the universe, need miracles to clothe them with power. Day unto day uttereth speech—but it is not heard, except by those who have listened to the more immediate voice of God.

What are the means of religion, but means of its revival in the souls of men—reading, meditation, prayer, public worship. For this we muse till the fire burns. Yet uncommon efforts may at times be necessary. The dead waters must be stirred by angels, to restore their blessed energy. The dull stream of life must be quickened. The worldly incrustations must be broken through by weapons new, sharp and penetrating. Voices more impressive and powerful must descend on men's chilled, sleeping affections. We should look with the utmost reverence on a revival of religion effected by pure, benevolent, divine influences. We hope such may occur among us. Many events of the past year are fitted to make our people thoughful and serious. Our shores have been strowed with wrecks and the dead. Conflagrations have been frequent and dreadful. The earthly hopes of thousands have been broken. Business is stagnant, and many are out of employment. And that most appalling calamity of the Lexington speaks in tones too awful and affecting to be resisted. Our heavens are clothed with black and the clouds drop down tears upon us. God calls us to consideration and repentance. The state of conviction and feeling that leads to revivals must be gathering in many of our cities. We give a passage from the discourse.

'And what is there, to which any of you would object, in what has been going on around us? What is there that you would consider as misplaced or deserving of censure? Is it the excitement? I do sometimes hear religious excitement spoken of as in itself an evil; but I cannot regard it so. I only wish that there were infinitely more of it, and that it were never cooled down. But you, who suffer yourselves to be excited about every thing else, must surely think religion a very subordinate concern, if you are unwilling that men should be excited about it. Look at your own course of life, your own habits, your frequent conduct. You will find that most or all of you have helped to produce, in some quarter, or in some subject or other, a strongly excited state of feeling. Some of you think it good to throw the whole community into a ferment, to wind up individual minds to the utmost tension of hope and fear, and to stimulate those about you to preternatural efforts, on the eve of a political election. You have held your protracted political meetings, have day after day left your usual posts of business, and night after night your cherished firesides, have even vacated your seats at religious meetings which you were wont to attend, when you thought that great national interests demanded peculiar efforts and sacrifices. I say these things not by way of reproach, but to show you that you do approve of excitement, on subjects, which you for the time deem to be of prime moment. And on much slighter matters, how do you often suffer yourselves to be lifted and carried away by some plan of business or of pleasure, so that you are stimulated to unwonted activity, and, it may be, make large sacrifices for the attainment of an object of entirely secondary moment, nay, for the mere passing of a day or night of special festivity and gaiety! The question with you then is not, whether excitement is a good thing; but whether the most momentous of all interests shall be the only topic, on which you will remain unexcited,—whether you will pursue every thing else with a glowing fervor of spirit, and religion with a cold, calculating movement,—whether you will run in every earthward direction, and creep heavenward. As reasonable beings you can make but one answer, and that in the spirit of the apostle's words, 'It is good to be zealously affected in a good thing.'

St. Paul judiciously adds: 'Always, and not only when I am present with you,'—not only when you have special incentives to zeal, and peculiar privileges, but in the common course of your daily life. And the great objection that I have to *special* series of religious services, (indeed the only one, where they are guarded from the extravagance to which I have already adverted,) is, that they tend to render spasmodic and flickering that religious excitement, which ought to be constant, that they are apt to be followed by periods of coldness and deadness on the concerns of religion, that they detract from the interest felt, and the good effected in the ordinary ministrations of the word, so that, though striking results are produced at these seasons, there may not be, in the intervals of quiet, that gentle, noiseless religious growth, which the regular services of the sabbath and the sanctuary are designed to cherish.

If these views, upon which it is not my purpose to enlarge, be correct, what is our duty, when those around us are engaged as we have seen them? Indifference? Far from it. I pity the mind, that can regard without sympathy such a heaving of the religious elements in our midst, —such deep anxiety and trembling joy,—the profligate, the profane and degraded asking the prayers of God's people, and lifting their first vows and praises in the house of worship. Yet more do I pity him, who can think or speak of these things with levity or contempt. Every manifestation of the religious principle is venerable. Over every struggle of the slave of sin, as he yearns to become the Lord's freeman, there is joy in heaven. We cannot doubt, that He, who makes even the wrath of man to praise him, will yet more overrule for ultimate good the wildness and error, the ignorance and folly, that may sometimes mingle with the efforts of sincere piety. And better for the wildest whirlwind of fanaticism, than the hushed stillness of spiritual slumber. Where men sleep in Zion, the air is drugged with pestilential vapors; the whirlwind, while it blights here and there a tender plant, many stir the stagnant atmosphere, and purge it of the seeds of death.

If we cannot unite with our brethren in their special services at such a season, all that remains for us is to show them a more excellent way, even that of a sustained and tranquil fervor, of a zeal that shall never fail, and a love that shall never wax cold,—to let them see by our example, that there can be religious growth and prosperity in the use of the ordinary means of grace, that it is in our power at once to secure the good, and to shun the possible evils of their system of operations. This, it seems to me, is our duty to them, no less than to our own souls. Whether their system or ours be right, can be known only by their respective fruits; and, no matter how shrewdly we may reason about it, if theirs nourishes a more fervent and consistent piety, truer hearts, more devoted lives, theirs is the true way.

The following Song for the Ladies' Fair in Keene, N. H., on March 4th, for assisting feeble Societies in building Churches at the West, was written by S. W. Livermore.

Scenes of sad wars have poets sung
With long and loud acclaim;
With wild notes has the welkin rung,
To sound a hero's fame.

But we, a peaceful, happy band,
A nobler offering bring
Than ever graced a warrior's hand,
Or decked a conquering king.

These works of art our hands have wrought,
We 've twined these garlands gay;
That thus may heaven's bright light be brought
To kindred far away.

Our charity we gladly give,
To raise to heaven a spire;
On that pure altar ever live
Truth's everlasting fire.

Around its light be gathered long
A numerous Christian band,
With souls as true, and faith as strong,
As those who with us stand.

Our hearts unite with one accord,
This gift to ask of heaven:
That blessings may attend the word,—
The word, that God has given.

Our Pilgrim brethren dwelling far,
O God of truth and love!
Light thou their path, with thine own star
Bright beaming from above.

Wide as their mighty rivers flow,
Let thine own truth extend;
Where prairies spread and forests grow,
The gospel sound, O send.

Then will a mighty nation own
A union firm and strong,
The sceptre of the eternal throne,
Shall rule its councils long.

And as the shades of evening fall,
And mortals sink to rest,
Then, in the spirit-land shall all
Meet, and be ever blest.

We heartily applaud and approve the resolution of our correspondent, J. We thank him and congratulate in anticipation our readers on the pleasure he will afford them. We have confidence he will supply us with a description of articles we much want.

PARABLES FROM THE GERMAN OF KRUMMACHER.

The Moss-Rose.

The angel who tends the flowers and drops dew upon them in the still night, slumbered one day in Spring in the shade of a rose-bush.

And when he awoke, he said with smiling countenance, 'Dearest of my children, I thank thee for thy refreshing fragrance, and thy cooling shade. Hast thou anything to ask, how gladly will I grant it thee!'

'Adorn me then with a new charm'—asked the spirit of the rose-bush. And the flower-angel robed the queen of flowers with simple moss.

Lovely then it stood in its modest dress, the Moss-rose, the fairest of its kind.

* * * *

Sweet Lina, leave off those flaring jewels, and follow the example of maternal Nature.

Adam and the Cherub of Paradise.

When Abel lay weltering in his blood, and Adam stood weeping beside his murdered child, the Cherub of Paradise stepped to the father of the human race, and stood in silence beside him, and his brow was full of thought. But Adam raised his face and said; 'Is this an image of the race that shall spring from me? And shall again a brother's blood, shed by a brother's hand, stain the earth?'

The Cherub answered; 'Thou sayest it.'

'Alas! with what name shall the abhorred deed be called?' asked Adam.

With a tear in his eye the heavenly being answered, 'War!'

Then the father of mankind shuddered and said with a sigh, 'Ah, why must the upright fall by the hand of the wicked?'

The Cherub was silent.

But Adam continued still his complaint, and said; 'What now is left to me in my anguish on the blood-stained earth?'

The Cherub answered and said; 'Cast thine eyes above.' And he vanished.

But Adam stood till after the sunset. And when the stars had come up, he lifted his hands to Orion and the Wain, and cried; 'Oh ye shining watchers at the gates of heaven, why walk ye forth so silently? May but a mortal hear the sound of your voice, oh speak of that land which is beyond the grave, and of Abel my beloved!'

And yet there was silence around, and Adam cast himself down upon his face, and adored. And he heard in his heart a gentle voice; 'Lo! Abel thy son liveth!'

And he went away thence, comforted, and his soul was calm. J.

ORDINATION.

The Ordination of Rev. George E. Ellis as Pastor of Harvard Church in Charlestown, and successor of Rev. Dr. Walker, took place on Wednesday, March, 11, in the afternoon.

The exercises of this occasion, which was attended by an unusually numerous and a deeply attentive assembly, were introduced with prayer by Rev. Mr Stetson of Medford. Selections from Scripture were read by Rev. Dr. Parkman; the Sermon was preached by Rev. Mr Young, from 1. Cor. i. 17—'Christ sent me not to baptize, but to preach the gospel.' The Prayer of Consecration was offered by Rev. Dr. Frothingham; the Charge by Rev. E. S. Gannett; the Right hand of Fellowship by Rev. Mr Osgood of Nashua; the Address to the people by Rev. Dr. Walker, their former Pastor; and the Concluding prayer by Rev. George Putnam of Roxbury.

The following original Hymn, written by Rev. Dr Frothingham, with other appropriate pieces, was skilfully sung by the Choir.

O Lord of life and truth and grace,
Ere nature was begun!
Make welcome to our erring race
Thy Spirit and thy Son.

We hail the Church,—built high o'er all
The heathen's rage and scoff;
Thy Providence its fenced wall,
'The Lamb the light thereof.'

Thy Christ hath reached his heavenly seat,
Through sorrows and through scars;
The golden lamps are at his feet,
And in his hand the stars.*

O may he walk among us here
With his rebuke and love;
A brightness o'er the lower sphere,
A ray from worlds above!

Teach thou thy youthful servant, Lord,
The mysteries He reveals;—
That reverence may receive the word,
And meekness loose the seals.

* Revelations ii. 1.

SYRACUSE.

We learn from a Western New York paper, that Rev. J. P. B. Storer, is delivering a course of lectures in his meeting house. The twelfth is mentioned. His labors in the cause of truth must be abundant, and judging from the past, abundantly successful. He may be assured the sympathies and best wishes of his brethren here, are with him in his unaided and unwearied efforts in the service of his master.

RELIGIOUS INTELLIGENCE.

CATHOLIC CHURCH.—The following statistics of the Roman Catholic church in this country are from the Sunday School Journal.

Dioceses,	16
Churches and Chapels,	456
Other Stations,	358
Clergymen in the ministry,	402
Clergymen otherwise employed,	100
Ecclesiastical Institutions,	10
Clerical Students,	148
Colleges for young men,	18
Female Religious Institutions,	28
Female Academies,	47
Charitable Institutions,	76

SCOTLAND—POPERY—THE JEWS.—We learn from the Edinburgh Christian Instructor that considerable excitement exists in the Scottish Kirk, in regard to what they term the 'aspects of the times, and the avowed ends of Popery.' A movement has been made for a meeting of the Protestant churches, 'to devise measures with reference to the circumstances of the day, and the duty of the Catholic church towards the Popish encroachers.'

An agent from the Scottish church has visited Holland, to take the opinion of the Dutch church on the subject. The Christian Instructor, referring to the mission of this agent, says;

'He was received with open arms; that body having so recently and so bitterly experienced the perfidy of the Papal church in maturing and effecting the Belgic Revolution.'

'Another question—continues the Instructor, is proposed as a point of union for Protestant Christendom, viz., the duty of the churches at this day, to God's ancient heritage, the Jews. The conversion of the Jews, and defensive measures against Popery, would be the subjects considered in the great intended council.'

HELVETIC CONFESSION OF FAITH.—This confession, drawn up by the deputies of the evangelical cantons at Bale in 1536, has been abolished during the past year at Lausanne, in the canton du Vand, by the grand council of State. The council have also resolved that the Liturgy and the catechism shall be revised. Dr Malan, of the Orthodox church of Geneva, in a letter to the London Record, mourns thus, over this noble act of religious independence.

'Other corrupt establishments of Europe will, we fear, follow the example thus set, and one by one, the venerable landmarks which the fathers of the Reformation set up, as so many banners to be displayed, because of the truth, will be thrown down.'

The Christian Instructor, from which the account is taken, says, in reference to this decision of the church,—

'God will bring good out of evil; but in the mean time the aspect of things on the continent is sufficiently dark.'

It is, indeed, a circumstance of rejoicing, that God is already bringing 'good out of evil,' by this new impulse given to the principles of the Reformation; and that he will continue to do so in a more signal manner in the time to come. Is it not enough that the 'evil' of thraldom to a creed, other than the Bible itself, should have been imposed on that country and submitted to during upwards of three hundred years? And shall the doings of those who are only following out the glorious example of the early Reformers, be stigmatized as an act of a 'corrupt establishment?'

How were those regarded in the days of John Huss, of Melancthon and Luther, who strove to extinguish their light and arrest the progress of reform? Dr Malan will be at no loss for a reply here. But who are they, and in what light shall we regard them, who would now stay the progress of a greater needed Reformation?

EPISCOPACY.—The London Christian Observer for January, has an article on the 'Extension of the church in England,' in which it is stated that the church is hopefully enlarging her borders, as well as cultivating more sedulously her portion of the Lord's vineyard. As evidence of this, several facts are mentioned. First, at a recent ordination held by the Bishop of London, thirty candidates were ordained, of whom nearly one half were ordained under the title of 'assistant curates' and five to go out as missionaries. Another circumstance alluded to is the recent efforts for the erection of an Episcopal church in Texas; and the last is a plan, and the opening of subscriptions, for a splendid Cathedral in the vicinity of Calcutta, in India. In reference to this plan, the Observer says;—

'It is proposed, should the endowments be sufficient, to have a dean and four canons; and to take measures for the daily celebration of our Protestant service; and to make the Cathedral of St. Paul's, Calcutta, a centre for various labors of piety and mercy among the native population by a body of missionary clergy.'

The sum of money wanted for these purposes is estimated at £60.000. The Bishop himself has begun with a subscription of £10.000. Other subscriptions are already added, making the whole amount upwards of £23.000. The spot of land has been given by the East India Company; and arrangements are made for soliciting subscriptions in London.

CHURCH OF SCOTLAND COLLECTIONS.—The General Assembly of Scotland in May last, recommended annual collections in the churches for great religious objects; viz., for Education, Foreign Missions, Church Extension, and Colonial churches, each to be attended to on its own separate appointed day, one in each quarter of the year. A Committee has been appointed for the superintendence of each of these charities.

AMERICAN HOME MISSIONARY SOCIETY.—This Society has exerted an important influence on the religious interests of the country. Whether for good or evil, we do not assume to decide. A spirit of schism has arisen and been nourished in many peaceable and happy religious societies, till a secession has taken place, and a new and feeble society been formed, where the united strength of the whole people was only sufficient to sustain, respectably one religious society. In this manner many of our churches in the country, have been in effect broken up. This state of things, if it has not been directly brought about, has been greatly aggravated, by the instrumental ty of the Home Missionary Society, in lending its aid to feeble societies, and thus indirectly, at least, giving encouragement to the disaffected and restless to form more of the same character. The demands on the Home Missionary Society, have thus become very great, so great as to require extraordinary efforts to sustain it. By a late number of the Boston Recorder, we find, that an urgent call is now made on the public for assistance.

The funds of the Society, are deficient in the sum of from $8000 to $9000 necessary to fulfil engagements already made. This sum must be raised speedily, we are told, or the operations of the Society 'be in a great measure suspended, and pastors torn from their flocks!'

In view of these statements, and of what is generally known of our condition as a religious community, one is led seriously to inquire, if it would not have been better—better for truth, and for the peace and virtue of the community, if, during the ten years from 1820 onwards, there had been nourished, by the orthodox clergy, a spirit of harmony and conciliation among Christians of different views, rather than a spirit of denunciation and schism.

OBITUARY.

For the Register and Observer.

COL. ROGER BROWN.

Died at Concord, 6th inst., Col. Roger Brown, aged 90 years.

Death to him was welcome. He had attained to the utmost bound of human existence, to that age when his strength was 'labor and sorrow.' His condition was a peculiar one. For the last thirteen years of his life, he had been deprived of two of his most invaluable senses, those of sight and hearing. This great loss, it would seem, could not be easily borne, by one whose whole life had been passed in the performance of active duty, in the direction of a vigorous intellect, and strong physical powers; but he breathed no murmurs; what God had put upon him, he bore without complaint, he felt that he was afflicted in mercy, and he bowed in submission, resigned to die, when it should please his Heavenly Father, to call him to himself, or patient to live while the same good being was pleased to continue his life.

This religious confidence did not forsake him during those thirteen long, dark, silent years. His seemingly irreparable loss was compensated to him, in the opportunity which his withdrawal from the world afforded for a careful retrospect of his past life, and a suitable preparation for the life beyond the present.

In his last illness, with a full conviction of his approaching dissolution, though no ray of light could penetrate his sightless eyes, though he was cut off from the voices of affection, and the sympathies of kindred, which might have cheered and encouraged him through that dark mysterious passage, still he maintained the same trust in the goodness and mercy of God, that had sustained him through the long and wearisome period of his confinement. Dissolving mortality revealed to his clear mental vision, glimpses of the New Jerusalem, and he could hear the voice of Jesus, calling to him from his exalted throne to come and receive the reward of the faithful.

'The end of that man was peace,' and shall we not learn from him, a lesson of patience, faith, and perseverance in well doing?

[From the Daily Advertiser and Patriot.]

HON. JOHN LOWELL, ESQ.

During the last week the remains of Hon. John Lowell, Esq., were consigned to the tomb. He had reached the age of three score years and ten, and having filled the measure of his days with usefulness, departed by a tranquil death, to render an account of the talents that had been given him. The trust which had been committed to him was one of no small magnitude; and a life of labor, devoted to the service of his fellow men, attests the fidelity with which he executed it.

Mr Lowell was, by profession a lawyer, and was, until the age of thirty four engaged in a very extensive practice. During that period, Sullivan, Parsons, Dexter and Otis were the leading counsel at the bar of Suffolk. Of these eminent men, one only survives, who can bear witness to his honorable practice, strict integrity, and consummate ability as an advocate. At that early period of life he was distinguished for his profound and exact knowledge of the law, for zeal and fidelity to his clients, and for a style of address, both to the Court and Jury, highly argumentative, animated, and impressive. But the responsibility and labor arising from so great an amount of professional business, operating upon a mind and feelings highly susceptible, at length impaired his health and compeled him to relinquish his profession. He went abroad with his family for the restoration of his health in the year 1803, and returned in 1806.

Having acquired a competent fortune, chiefly by his professional labors, and not being ambitious of great riches, he did not resume the practice of his profession; but with renovated health devoted his time and talents to the service and interests of others. He soon became a member of the Corporation of Harvard College, and devoted much of his time to the advancement of its welfare. During his connexion with this institution, two college buildings, Holworthy and University Hall, were erected, the department of Botany was established, and the financial administration of the College greatly improved.

He was for many years the Corresponding Secretary of the Agricultural Society, and afterwards its President. He took a deep interest in its success and progressive improvement, and its records and publications will show the amount and value of his contributions.

He was one of the projectors and founders of the Massachusetts General Hospital, of the Boston Athenæum, the Savings Bank, and the Life Insurance Company, and gave to the organization and successful operation of these noble and beneficent institutions his zealous co-operation and efficient service. Indeed there are few existing institutions, that came into being during the active period of his life, designed for the encouragement of industry, the protection of property, the relief of suffering, or the diffusion of knowledge in all the departments of human life, that did not receive the benefit of his advice and labor, as well as his bounty.

His time and his efficient aid were always ready at the call of public duty or private friendship. A few friends survive him, who have felt the value of his legal advice and assistance, and the zeal and kindness with which they were rendered. Few men have performed so great an amount of disinterested labor. This was the prominent feature of his life, the strongly developed element of his character.

In his more familiar intercourse with his friends or in the wider circle of social life, he was the centre of attraction. His conversation was the full natural flow of a mind, richly endowed by nature, and filled with various knowledge; his wit, which sparkled without effort, was always kept within the 'limits of becoming mirth' by the natural kindness of his heart, and his delicate regard to the feelings of others, while his frankness and cordiality of manners won their confidence and secured their attachment. His sympathies for the wants or the sufferings of others were easily awakened, and always followed by some act of kindness or beneficence; and his private charities were always rather above than below his fortune.

At one period of life, from the year 1807 to the close of the late war, he was a political writer; and exerted an extensive and decided influence upon public opinion. In politics he belonged to the school of Washington, Hamilton, Marshall, Cabot and Ames.

During the latter years of his life, he resigned most of his public enployments, and confined himself within the circle of his domestic relations and rural occupations. His Books, his Family, his Friends, his Fruits and his Flowers, furnished him with those tranquil and heartfelt pleasures, which are most coveted, and most highly enjoyed. Here, when free from those pains and infirmities, which often attend advanced age, he was cheerful and happy, and the cause of happiness to all connected with him, by family or social ties. His love of the beautiful productions of nature, with whose wonderful structure and economy he was learnedly acquainted, suffered no decline; but rather increased to the latest period of his life. Nor did his love and admiration of nature stop short of the great first cause of all that is sublime and beautiful in the visible creation. His firm faith in the great truths of Christianity, and the consciousness of a well spent life shed their cheering influence upon the evening of his days. He died, as he often wished he might, suddenly and without suffering or decay of his faculties, leaving an example of disinterested labors, fit to be remembered, and worthy of all praise.

DOMESTIC.

Importations.—The importation of English manufactures to this country is great—far greater than many are prepared to expect. In the year 1836, Great Britain exported to the United States goods to the amount of £12,425,000—while the exports to all parts of Europe during the same year amounted to only £19,000,000. It therefore appears that the British exports to Europe, with a population of 180,000,000, are only 50 per cent. more than to the United States, with a population of 15,000,000! These facts show the *inexpediency*, so far as Great Britain is concerned, of a war with the United States, and also place in a strong light the importance of cherishing the infant manufactures of our country.—*Mercantile Journal.*

Pauper Lunatics.—The Philadelphia North American says that 'among the bills passed at the last session of our legislature, was one appropriating $20,000 towards the erection of an asylum for the Insane Poor. It was returned at the commencement of this session, vetoed by Governor Porter on the ground of the inability of the State, from the derangement of her fiscal affairs, to make such an appropriation, and has slept on the table of the House ever since.'

New York is acting nobly in this matter. The N. Y. Journal of Commerce says, that the State Lunatic Asylum now building at Utica is to cost about $200,000. The main building is 550 feet in length; the centre part is 46 feet in width, and the wings 40 feet. It is designed for the accommodation of 240 patients. There are said to be over 700 pauper lunatics in the state, many of whom are confined in jails and poor houses, wholly deprived of the use or enjoyment of those means which an enlarged and liberal philanthropy, aided by the discoveries of science and the light of experience, has provided for the cure of mental diseases.

Insane Hospital in Maine.—The resolve to complete the Insane Hospital, and make it ready for the reception of patients next summer, has passed both houses to be engrossed, without a single voice or vote in opposition.

National Silk Society.—The National Silk Society have offered numerous bounties, from $100 to 1,000 each, for the best specimens of raw silk, to be produced during the coming summer. The whole amount of the bounties is $16,000.

Value of the Pledge.—A late English paper says that nearly a million of persons in Ireland, have taken the total abstinence pledge, from Rev. T. Matthew, and that scarcely an instance has been known of its having been violated.

Temperance in Ireland.—A Limerick paper states that a number of public houses in that city had been shut up for want of customers. At night they appear dull and lonesome, though heretofore the focus of bacchanalian riot and uproar. The change was quite apparent to any one who walked the streets. The temperance society was about to open a reading room. A Cork paper says: No less than sixteen spirit-dealers took the benefit of the insolvent act in this city, who imputed their insolvency to the spread of temperance principles. Almost every village in the country has already got up a sign-post, 'Cork Temperance Coffee' over the door-way, and the shebeen houses are fast disappearing.—*Courier.*

Duelling.—We learn from Tallahasse, that the bill for suppression of duelling, under heavy penalties, has passed both houses, and become a law.

School for Teachers.—Col. Carey, of Genessee county, N. Y., has made a donation of $10,000 towards the establishment of a Collegiate Seminary for the education of Common School Teachers in the 8th Senatorial District.

Imprisonment for Debt.—A bill for the abolition of imprisonment for debt has passed the House of Representatives in Indiana by a large majority.

Slave Ship Troubles.—Captain Green, of the schr. Arabella, from St. Johns, Porto Rico, informs us that when he left there was difficulty between the United States Consul and the Governor, which it was expected would lead to a demand of passports by the former, and departure from the island. The trouble arose from the presence of two slavers, under the U. S. flag, but undoubtedly Spanish property, which the consul endeavored to prevent from sailing. The frigate Macedonian and sloop of war Levant were daily expected at St. Johns.—*New York Commercial Adv.*

NOTICE.

The Norfolk County Bible Society will hold its Annual Meeting on Wednesday, April 22d at 2 P. M., in the second Church in Dorchester. The members and friends of the Society are invited to attend.

E. BURGESS, *Secretary.*

MARRIAGES.

In this city, by Rev. Mr Barrett, Mr Simon K. Hewins, (of the firm of Tisdale and Hewins) to Miss Caroline Theresa, eldest daughter of Col. Daniel Brown.

In this city, on Sunday afternoon, at the Stone Chapel, Mr Daniel Hardy, of Springfield, N. H., to Miss Maria Gorham, of Halifax, N. S.

In this city, by Rev. Mr Gray, Mr Isaac P. Woodbury, of Concord, to Miss Mary Ann Haskell, of this city.

In Roxbury, March 13, Mr Thomas T. Barker, to Miss Jane L., eldest daughter of the late Benjamin Fuller, of Dorchester.

In Beverly, Rev. William Warren, of Windham, Me., to Miss Mary H., daughter of Capt. Zechariah G. Lamson, of B.

In New Orleans, 28th ult., Mr Wm. Henry Fuller, of N. O., to Miss Frances Elizabeth, daughter of Daniel Hastings, Esq., of Boston.

DEATHS.

In this city, 5th inst. Louisa, only daughter of Mr Otis Everett, Jr., 7.

In Roxbury, 12th inst. suddenly, John Lowell, Esq.

In Boscawen, N. H. at his residence, suddenly, of dropsy on the heart, Zacharian G. Whitman, Esq. formerly of this city, and oldest son of Hon. Benj. Whitman, 51.

In this city, Mrs Elizabeth D., wife of Mr James Vila, 36.

In Charlestown, 12th inst. Mrs Mary W., wife of Mr Orange Harvey, and daughter of Mr Absalom Rand, 27. Miss Almira, daughter of Mr Stephen Brown, 17 years; Miss Elizabeth Wellman, formerly of Salem, 30.

In Dorchester, on Friday morning, Mrs Sally, wife of Mr Daniel Davenport, 61.

In Marblehead, March 12, Dr John Stevens Bartlett, of a disease of the heart.

In Waterboro', Me. 8th inst. Mr Nathaniel Bickford, 57.

In Apalachicola, 26th ult. Mrs Elizabeth, wife of Capt. Henry Allen of New York.

In Trinidad de Cuba, 19th ult. Henry Ulshoeffer, Esq. U. S. Consul for that port, late of New York.

Drowned, in Ware Village, 6th inst. Mr John Shearer, of Ware, 56, by accidently falling into the flume of the Otis Manufactoring Company.

At the Champs Elysees, Paris, Mrs Elizabeth K. M. Hay, relict of the late Geo. Hay Esq. of Virginia, and daughter of the late James Munroe, formerly President of the United States.

NO 4 WANTED.—A few copies of the Christian Register No. 4. of this vol (Jan 25th) are wanted at this office to complete files for new subscribers. Persons who can conveniently spare that copy will do the publisher a favor, by sending it to this Office.

UNITARIAN BOOKS.—American Unitarian Tracts 13 vols
Buckminster's works, 2 vols 12mo
Channing's Miscellaneous Works, 8vo
Ware's Discourses 12mo
Ware's Sunday Library, 4 vols 16mo
Palfrey's Sermons 8vo and 12mo
Brooks' Prayers, 12mo
Farr's Prayers, 12mo
Sewell's Daily Devotions, 12mo
Ware's Selections from Priestley, with Memoir
Worcester's Letters to Christians 12mo
Worcester's Last Thoughts 12mo
Whitman's Letters 12mo
Norton's Reasons 12mo
Unitarian, edited by Rev B. Whitman, 8vo
Ware on the Formation of the Christian Character 16mo
Ware's Life of the Savior, 16mo
Christian Examiner 20 vols 8vo
Brazer on Divine Influence 16mo
Burnap's Letters 12mo
Jesus and his Biographers, by W. H. Furness 8vo
Noyes' Translation of the Prophets 3 vols 12mo
Noyes' Translation of Job 12mo
Last Days of the Savior, by S. Osgood, 16mo
Christian Disciple 6 vols 8vo
Christian Disciple 5 vols 8vo 2d series
Memoirs of Dr Parker, by Rev. Dr H. Ware jr
The above, with many other valuable works by Unitarian writers, published and for sale by JAMES MUNROE & CO., 134 Washington street. m21

MR RIPLEY'S LETTERS.—Letters on the latest form of Infidelity, including a view of the opinions of Spinoza, Schleiermacher, and De Wette, by George Ripley, 1 vol. 8vo boards, just published by J. MUNROE & CO. 134 Washington street. m 21

CHARLES ELLWOOD, or the Infidel Reclaimed, by O. A. Brownson. 12mo
For sale by JAMES MUNROE & CO. m21

NEW EDITION, *Murdock's Mosheim's Ecclesiastical History.*—Institutes of Ecclesiastical history, ancient and modern, in four books, much corrected, enlarged and improved from the primary authorities. By John Lawrence Von Mosheim, D. D.,—Chancellor of the University of Gottingen. A new and literal translation from the original Latin, with copious additional notes, original and selected. By J. Murdock, D.D. Second edition, revised and enlarged: 3 vols, octavo, in cloth and sheep bindings. For sale at
m21 TICKNOR'S.

AUDUBON'S BIRDS OF AMERICA.—One copy of this great work, nearly new and perfectly uninjured. For sale at a reduced price.
C. C. LITTLE & J. BROWN,
m21 112, Washington street.

MILTON'S PROSE WORKS.—The Prose Works of John Milton, with an introductory review, by Robert Fletcher. 8vo, just received by
C. C. LITTLE & J. BROWN,
m21 112 Washington st.

SIR WM GELL'S Topography of Rome and its Vicinity—2 vols. 8vo., with several Plates, and a very large Map of Rome and its Environs, (from a most careful trigonometrical Survey,) mounted on cloth, and folded in a case so as to form a separate volume. For sale by
C. C. LITTLE & J. BROWN,
112, Washington st.

CARLYLE'S MISCELLANIES, new edition.—Miscellanies, by Thomas Carlyle. vols 1 and 2. Just published. Also, a supply of 3d and 4th vols.
For sale by J. MUNROE & CO. m 21

DEWEY ON UNITARIANISM.—Discourses and Discussions in Explanation and Defence of Unitarianism. By Orville Dewey pastor of the church of the Messiah in New York. This book is designed to answer the question '*What is Unitarianism.*'
Published By JOSEPH DOWE. 22 Court st. m. 21.

TRAVELLING AGENTS WANTED.—Two or three men wanted to solicit subscribers to a Religious Periodical. None need apply unless the most satisfactory references can be given. Immediate application must be made at No. 118 Washington street. m 21

WARE'S DISCOURSES.—Discourses on the Offices and Character of Jesus Christ. By Prof. Henry Ware Jr., Second Edition. Price 25 cts. For sale by S. G. SIMPKINS 21 Tremont Row. m 21

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS.—Edited by Rev. E. S. Gannett.

The Publishers of the Miscellany, would respectfully inform the Unitarian public that they have enlarged the numbers of this periodical, by the addition of twelve pages to each number, and also by increasing the size of the page, thus giving matter equal to nearly *eighteen pages*, per number, or more than *two hundred* pages in a year, more than before, and without any increase of price. They have also made arrangements to procure contributions of the most popular character, and will spare no pains to render the Miscellany worthy of patronage.

The great addition to the expense, requires a much larger list of subscribers than before, and the publishers confidently hope that the Unitarian community will feel an interest in extending the circulation of their only monthly periodical.

Any person in town or country, who will interest himself in procuring subscribers, shall receive every seventh copy gratis, or a liberal commission on each subscriber.

Orders for the Miscellany should be addressed to, WM. CROSBY & CO. 118 Washington street.
march 15

DOMESTIC WORSHIP.—By Wm H. Furness, Pastor of the First Congregational Unitarian Church in Philadelphia. For sale by JOSEPH DOWE, 22 Court street. m 14

54 HANOVER STREET.— MADISON BEAL, would inform his friends and the public that he has on hand a good assortment of Ladies', Gentlemans, Misses and Childrens Boots and Shoes at wholesale and retail as low as can be found in the city. Country people will do well to call before buying.

Please not to mistake the number, 54 Hanover Street 6 doors North of Portland street. m. 21.

A NEW BOOK.—Charles Elwood: or the Infidel Converted. By O. A. Brownson.
This day published, and for sale by
BENJ. H. GREENE,
124 Washington street.
Also, Peabody's Centennial Address, at Wilton, N. H.
m 14

NEW CARPET WAREHOUSE.
G. ALEXANDER BREWER,
of the late firm of Fowle & Brewer.

HAVING relinquished his old stand on Washington street, has taken Store No. 31 Tremont Row, opposite the Savings Bank, where he is now opening a complete assortment of Goods usually kept in Carpet stores in this city. Among which are Brussels Carpeting, of the latest style of patterns and colors; three ply Carpetings; Damask Venetians and superfine and fine Ingrain Carpetings; Stair Carpetings; plain and figured Buckings; Hearth Rugs; plaid and white Straw Mattings; elegant painted Floor Cloths, of various widths; English wool Mats; Coir and Manilla do; &c &c.—all of which will be sold at low prices.

Purchasers are invited to call and examine the above Stock. is1m m 14

INDIA RUBBER WARE HOUSE.—JAMES DYER, No 82 Washington Street, Boston, (near the Post Office) manufactures and offers at wholesale and retail, improved India Rubber Goods, Sewed and Cemented, viz:—

Life Preservers—Life Boats and Swimming Belts, Submarine Dresses, Baptismal Pantaloons, Sportsmens' Long Boots, Surtouts and Pea Coats, Frock and Monkey Jackets, Long Leggings, Capes with Sleeves, Mittens, Navy Capes, Gun Cases, Game Bags, Ladies and Misses Aprons, Air Beds, Air Pillows, Air Cushions, Hydrostatic Beds, Water Bottles, Bathing Tubs, Boots and Shoes, Spanish Ponchas, Machine Banding, Gas Bags, Riding and Money Belts, Water Proof Hose Covers, Prepared India Rubber Cloth for Rheumatism, Brick-makers' Aprons, Travelling Bags, Pantaloon Straps, Carriage Cloth, Patent Leather and Cloth, Oiled Silk, Ginghams and Cottons, India Rubber Russia Riding Belt, much used for rheumatic complaints, pains in the side, chest, and breast.

☞ To the Public. These Goods have been used for the above purposes,—to a considerable extent—and the manufacturer feels a pride in saying, that, no instance of dissatisfaction has come to his knowledge, but on the contrary, Gentlemen have amply tested the quality of the goods, and find they give entire satisfaction.

India Rubber Gum or Scrap Rubber, bought and sold by the quantity. march 15

QUINCY FAMILY SCHOOL.—This school is situated in the beautiful and pleasant town of Quincy, only eight miles from Boston. The access to the place is very easy, as there are several stages running daily to, and from, the city.

The design of the school is to prepare youth for College or business. The number is limited to twenty, and they are composed of both sexes. The Instructor would prefer to have those pupils who are to remain with him a considerable length of time, about the age of eight or ten years when they commence, as he believes those ages the most favorable to the formation of correct, moral, physical and intellectual habits.

There are four terms in a year, each consisting of eleven weeks: but pupils are received at any time, and charged, proportionally, for the time they remain. They are entitled to a home, if they please to remain, during the whole year without any additional change. The spring term will commence the 16th of March.

The terms are $50, a quarter, and payment will be expected in advance for at least

POETRY.

For the Register and Observer.

THE COMPANIONSHIP OF THE DEPARTED.

'T is a sweet thought, and one
On which I love to dwell,—
That they, whose lives are here begun,
Visit again, when life is done,
The scenes they loved so well.

Often, at eve, alone,
When busy sounds all rest,
I fancy that some spirit-tone
Is mingled with the wind's low moan
That sweeps the mountain's crest.

Methinks, e'en while I sleep
Dead to the world around,
Kind spirits watch my slumbers deep,
And over me their vigils keep,
And make my rest more sound.

They speak to me in dreams,
And bring me visions bright
Of absent friends whose presence seems
Clearer to me than morning beams,
After a stormy night.

They speak to me of hope
When stormy sorrows lower;
Their whisperings bear my spirit up,
And wide the gates of joy they ope,
In dark affliction's hour.

When passions wild and rude
Assail my faltering breast,
Thoughts of the absent dead have stood,
Like barriers to the rushing flood,
And soothed my soul to rest.

For the Register and Observer.

'RETURN UNTO THY REST, MY SOUL.'

BY C. F. ORNE.

Thou long hast sailed with fav'ring breeze, on pleasure's sparkling tide,
And rowed by gay and mirthful hands, hast seen thy pinnace glide;
But pleasure's false and fleeting joys thou must be taught to spurn,
Return unto thy rest, my soul—unto thy rest return.

Too long thou 'st roved the broad green way, and plucked the flowers therein,
And often thou hast seen them fade, just when the hand might win.
That thorns will sting, when flowers are prest, thou must full early learn;
Return unto thy rest, my soul, unto thy rest return.

Bright is the cup that flattery gives, and fair its golden rim,
And sweet the wine that sparkles bright and bubbles to the brim;
But drink it not, its poisoned sweets have power to scorch and burn;
Return unto thy rest, my soul, unto thy rest return.

Too long thy wing has stooped to earth, that aye should upward mount,
And the brightness of thy plume is dimmed by drops from earth's dull fount;
Thy loftiest hopes too long have laid closed in Neglect's cold urn;
Return unto thy rest, my soul, unto thy rest return.

Far in thy lone and secret cells the silent grief lies hid;
And sorrow evermore will come, unsought for and unbid.
The world can give no balm to those all silently who mourn:
Return unto thy rest, my soul, unto thy rest return.

Go, quench thy thirst at that bright fount, whose waters never cease,
Which ever sparkles in the Sun of righteousness and peace.
Upon thine altar shall be lit a flame will ever burn,
If thou return unto thy rest, my soul, if thou return.

For the Register and Observer.

'I HEAR IT YET.'

I hear it yet! that silver tone steals on my waking ear,
As when on earth in gladsome hours it rose so soft and clear;
'Tis like the reed-like murmuring sound beside the placid wave,
Or like the breezy sigh that fans the roses on thy grave.

I hear it yet! 't is sweet and bland, as when in fervent prayer,
Thy spirit sought a Father's face, and held communion there;
When on thy soul in living streams the light divine was poured,
That pointed where in fadeless worlds thy treasures bright were stored.

It comes with sweetly lulling power when gushing thoughts are stirred;
'T is like the flute-like songs that swell the voice of summer bird;
'T is like a plaintive, soothing strain the soul can ne'er forget;
'T is o'er me now, melodious still; I hear, I hear it yet.

It whispers to that aching heart, when sorrow's winds are here;
It calms, as when with faith illumed, that eye each woe could cheer.
And when in pleasure's mazy whirl, my flowering path is found,
There comes above the festal song, this sweetly warning sound.

'T is borne on every passing gale that sweeps along the glade;
It echoes o'er the sunny vale, and through the bowering shade;
'T is with me in the twilight hush, when sunset fills the air;
And midnight wraps the earth in gloom,—list, still that voice is there.

A mother's voice, how soft its tones, what music lingers there!
'T is fraught with love's own lullaby, ere life had dreamed of care.
'T is like the breath of halcyon days, with mild and tranquil flow,
It takes the thorn from every flower, the sting from every woe.

But thou art gone, my mother, where the weary are at rest,
Thou who hast drank the cup of pain, with peace and joy art blest.
That voice is tuned in brighter worlds the choirs of praise to fill,
But o'er each sound of earth or wave, I hear, I hear it still. L. B. T.

For the Register and Observer.

PERVERTED GENIUS.

'Corruptio optimi pessima.'

As sunlight's gleam on tempest-burdened cloud,
As 'struggling moonbeam' on the ruin drear,
As torches' fitful glare on bier and shroud,
As autumn twilight on the forest sere,
Is genius' ray within a wicked heart;
As sunlight, moonbeam, twilight, torch, impart
To cloud and ruin, forest, shroud and bier,
A transient beauty and a radiance sad,
But leave a gloom more deep than erst they had;
So, noble powers, perverted from their sphere
To serve the wayward will, the purpose bad,
Although they make a fiendish action wear,
When with their Godlike emanations clad,
An air of grandeur, and a semblance fair,
Do but enhance our sense of desecration,
Nor lessen for the deed our deepest execration.

Providence, R. I. P. W. S.

MISCELLANEOUS.

[From Bayley's Material Revelation.]

NATURE'S TEACHINGS.

The zebra teaches that the quality of the skin too often settles the fortune, if not the value, of a person. A zebra is an ass, with a more beautiful skin, but not half so useful.

Illustration. How commonly the female part of the world depend entirely for their fortune on this quality! Many a play-girl has been raised to the peerage, and some women have become queens, merely because they had those great virtues—a fine skin, form, and voice!

The bull teaches that one bad quality often renders many good ones useless. The uncertainty of the bull's temper makes his strength and surefootedness of little use in husbandry.

Illus. A servant may be quick, clever, polite, industrious and careful; but if a liar, all the other virtues are nearly useless.

The ourang outang teaches that the form of man, without his mind, is of little worth. This animal is the man of the woods.

Illus. What a proof of a disordered world, that the mere animal form of man, instead of his qualities, should often rule his destiny? In the camp, in the affairs of love, and in the service of the rich, the man who bears the same relation to others as the ourang outang does to the monkey, mostly fares the best.

Swine teach that no mere cultivation will refine some natures; clean the swine, and feed it how you will, it prefers the puddle and the mire to the finest room!

Illus. I knew a gentleman who loved a poor girl, educated her expensively with great care, and then married her; and when he had done so, she vowed that she loved his servant-boy more than the master.

The bear teaches that many do little good till they are dead; as the bear is chiefly valuable for its skin, hams, and grease.

Illus. Of this class are misers, the vicious, tyrants, &c. William Law died worth £70,000, but while he lived he gave nothing away, left his poor relations to pine for bread, and by his will devoted his property to a public institution.

The rhinoceros teaches that nothing is so well defended but it may be somewhat injured; even this animal may be wounded in the joints.

Illus. There is no mind, however fortified, which has not its sore part. A philosopher will bear you to gibe him with his poverty or dress; but—sneer at his judgment!

The ferret teaches that one evil is often employed to overcome another. We use the ferret, itself a vicious animal, to destroy the rat.

Illus. We employ medicine itself disagreeable, to remove pain; labor to prevent want; or the army to check the operation of abused physical force.

The ichneumon teaches that little persons may prevent great evils, by crushing them in time. The ichneumon destroys alligator-eggs.

Illus. The boor who mends the sea-dykes in Holland saves it from an inundation; or the school-master who checks the ambition of his pupil, saves the world from a tyrant.

The cameleopard teaches that superiority has always some disadvantage equal to it. The cameleopard has the beauty of the deer, the camel's neck, is the tallest quadruped; but it is timid and defenceless.

Illus. The great have more wealth, but less freedom than the poor. They live in palaces, but they always move with the ceremonial chain.

The sloth teaches that the peculiarities of our nature are often mistaken for vices or virtues, though both must be voluntary. The sloth is so called from its supposed indolence, though its motion is to it happiness and necessary to its being.

Illus. When I was a boy, I saw many abused for their dullness and want of spirit; and my friend is lauded for his intellect, which is no more a virtue than that dullness was a vice.

The swan teaches that every thing is beautiful in its proper element. On land the swan is the most awkward, in water the most graceful of all birds.

Illus. A ploughman would not be more awkward at court, than a peer at plough or in the smithy. What would a countess do in the kitchen or the mill?

The stork teaches that many virtuous people are taciturn. The stork neither sings, talks, nor hoots; but it carries its worn-out parents on its wings!

Illus. Persons who say the least are often both wise and devout. Two of our most popular authors, one male and the other female, who recently died, were taciturn.

The swallow teaches that there is a very great art in knowing one's time, and a great virtue in being punctual to it. The swallow never omits to come at the approaching summer.

Illus.—

'There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune.'

We may be very diligent and clever, but if at the wrong time, it will be of little use.

The linnet teaches that we are not to judge of abilities from mere external appearance. Who would think that such a plain bird as the linnet could sing so well?

Illus. If judgment had gone by appearance, nearly the whole race of genius would have been proscribed.

The goose teaches that there is a great difference between our real and our imaginary height. The goose stoops in passing under an archway six feet high, lest its head should strike against the top.

Illus. Our imaginary height is fixed by ourselves. Our real stature is the average between the opinions of our friends and enemies.

The cuckoo teaches that many persons will work for the public, and leave their family to starve; as while the cuckoo sings, it abandons its young.

Illus. How many of our crispin politicians and beer-shop statesmen do this daily!

The woodpecker teaches, that as much as possible we should economise our labor. The woodpecker never bores through the bark till it knows that insects are beneath it.

Illus. We should always look at the probable results of our labor before we perform it.

The lark teaches that the nearer we rise to heaven, the more sweetly we would sing; as the lark sings the best when it ascends towards the skies.

Illus. An advance in religious character should be marked by an increased sweetness and harmony of disposition, which are the music of the mind.

The redbreast teaches that we should be cheerful in the worst times; as there is no winter, however severe, in which the redbreast does not sing.

Illus. Cheerfulness in adversity 'breaks the fall of sorrow's wave.' Mon. Ducrow escaped unhurt from the Bastile, after a confinement of fourteen years, because he endured it cheerfully.

The crow teaches that a bad taste is often very acute. Crows smell carrion at a great distance.

Illus. Neither acuteness nor taste is always the property of good men. Paine was a powerful writer, but a drunkard; and Shelley was remarkable for his taste and his infidelity.

THE GENEROUS INDIAN.

At the first meeting of the Kentucky Historical Society, the following anecdote of Indian generosity and magnanimity was related by a gentleman distinguished in the annals of Kentucky.

About the year 1784 or 1785, Mr Andrew Rowan* embarked in a barge at the Falls of the Ohio, where Louisville now stands, with a party, to descend the river. The boat having stopped at the Yellow Banks, on the Indian side some distance below, Mr Rowan borrowed a rifle of one of the company, stepped on shore and strolled into the bottom probably rather in pursuit of amusement than game; for, from always having been of a feeble constitution and averse to action, he knew not how to use a rifle, and besides had with him but the single charge of ammunition which was in the gun. He unconsciously protracted his stay beyond what he intended; and returning to the spot where he had landed, saw nothing of the boat nor the company he had left. It being a time of hostility with the Indians, and suspicious of their approach having alarmed the party, they put off and made down the stream with all possibe haste, not daring to linger for their companion on shore.

Mr R. now found himself alone on the banks of Ohio, a vast and trackless forest stretching around him, with but one charge of powder, and himself too unskilled in the use of the rifle to profit even by that, and liable at any moment to fall into the hands of the savages. The nearest settlement of the whites was Vincennes, (now in Indiana) distant probably about one hundred miles. Shaping his course as nearly as he could calculate for this, he commenced his perilous and hopeless journey. Unaccustomed to travelling in the forest, he soon lost all reckoning of his way, at venture. Impelled by the gnawings of hunger, he discharged his rifle at a deer that happened to pass near him, but missed it. The third day found him still wandering, whether toward Vincennes or from it, he knew not—exhausted, famished, and despairing. Several times had he laid down, as he thought, to die. Roused by the sound of gun not far distant, betokening, as he well knew, the presence of the Indians, he proceeded towards the spot whence the report had proceeded, resolved as a last hope of life, to surrender himself to those whose tender mercies he knew to be cruel.

Advancing a short distance he saw an Indian approaching, who, on discovering him—as the first impulse was on any alarm, with both the whites and the Indians on the frontiers, in hostilities—drew up his rifle to his shoulder, in readiness to fire. Mr R. turned the butt of his, and the Indian, with French politenesss, turned the butt of his also. They approached each other. The Indian, seeing his pale and emaciated appearance, and understanding the course, took him to his wigwam, a few miles distant, where he cooked for him several days, and treated him with great hospitality. Then learning from him by signs that he wished to go to Vincennes, the Indian immediately left his hunting, took his rifle and a small stock of provisions, and conducted him in safety to that settlement, a distance from his cabin of about eighty miles.

Having arrived there, and wishing to reward well the generous Indian to whom he owed his life, Mr R. made arrangements with a merchant of the settlement, to whom he made himself known, to give him three hundred dollars. But the Indian would not receive a farthing. When made to understand by Mr R. through an interpreter, that he could not be happy unless he would accept something, he replied, pointing to a new blanket near him, that he would take that; and added, wrapping his own blanket around his shoulders, 'when I wrap myself in it, I will think of you.

Where was there ever a white man, that even in time of peace, would have so befriended an Indian?

* Uncle of the present Hon. John Rowan, of Louisville.

THE SLAVE TRADE.

BULL OF POPE GREGORY XVI. FOR THE ABOLITION OF THE NEGRO SLAVE TRADE.

On the 3d of December, 1839, the ninth year of the pontificate.

Placed as we are, upon the supreme seat of the apostles, and acting, though by no merits of our own, as the vicegerent of Jesus Christ, the Son of God, who through his great mercy condescended to make himself man and to die for the redemption of the world, we regard as a duty devolving on our pastoral functions, that we endeavor to turn aside our faithful flocks entirely from the inhuman traffic in negroes, or any other human beings whatsoever. Beyond a doubt, when the light of the gospel first began to diffuse itself, those unhappy persons who were plunged into the severest conditions of slavery, in consequence of the numerous wars at that time, found their condition alleviated among the Christians. For the apostles, inspired by the Divine Spirit, taught even their slaves to obey their carnal masters as Christ, and to do the will of God heartily. They also taught their masters that they should act well to their slaves, and do unto them what was just and equitable, and abstain from threats, knowing that the God, both of them and of their slaves, dwells in heaven, and that with him there is no acceptance of persons. But while a sincere and universal spirit of charity is especially enjoined by the law of the gospel, and our Lord himself said that he would consider any act of benevolence and mercy done to the least or poorest, or denied, as done or denied to himself, it readily followed that the Christians not only considered their slaves, especially such as were Christians, in the light of brothers, but were even very prone to endow with liberty such as deserved. Indeed, Gregorius Nissenus informs us that such liberation of slaves was customary on the occasion of the paschal solemnities. Nor were there Christians wanting who, stirred up by a more burning zeal, subjected themselves to slavery to redeem others, many of whom that apostolic personage, our predecessor, Clement I., testifies that he knew. Hence, in progress of time, as the clouds of heathen superstition became gradually dispersed, circumstances reached that point, that during several centuries there were no slaves allowed amongst the great majority of the Christian nations; but with grief we are compelled to add, that there afterwards arose, even among the faithful, a race of men, who, basely blinded by the appetite and desire of sordid lucre, did not hesitate to reduce, in remote regions of the earth, Indians, negroes, and other wretched beings, to the miseries of slavery, or finding the trade established and augmented, to assist the shameful crime of others.—Nor did many of the most glorious of the Roman pontiffs omit severely to reprove their conduct as injurious to their souls' health, and disgraceful to the Christian name. Among these may be especially quoted the bull of Paul III., which bears date the 28th of May, 1537, addressed to the Cardinal Archbishop of Toledo; and another still more comprehensive by Urban, VIII., dated the 22d of April, 1639, to the Collector Jurium of the Apostolic Chamber in Portugal, most severely castigating by name, those who presumed to subject either East or West Indians to slavery. Pope Benedict XIV., subsequently confirmed these decrees of these distinguished pontiffs by a new bull, addressed to the heads of the governing authorities of Brazil and other regions, on the 17th of Dec., 1741. Even before another predecessor of ours more ancient than these, Pius, II. in whose age the dominion of Portugal was extended to Guinea, wrote on the 7th of October, 1462, to the Portuguese bishop, who was about to repair thither, a letter, in which he not only gave to that high functionary powers to exercise with the greater success his sacred ministry in those parts, but gravely animadverted on the same occasion upon those Christians who carried away youths into slavery. And in our own time, Pius VII. moved by the same spirit of religion and charity as those who had gone before him, sedulously interposed his good offices with the men in power, that the trade in blacks should at length be put an end to entirely amongst the Christians. These injunctions and these good offices of our predecessors served not a little, with the help of God, towards protecting the Indians, and the other aforesaid races, both from the cruelty of their invaders and from the cupidity of the Christian merchants; not to such an extent, however, that the holy see can have to rejoice at their flocks having totally abandoned such practices, since, on the contrary, the trade in blacks, though diminished to some extent, is still carried on by many Christians; wherefore, we, desiring to avert this disgrace from the whole confines of Christianity, having summoned several of our reverend brothers, their eminences the cardinals, to our counsel, and having maturely deliberated on the whole matter, pursuing the footsteps of our predecessors, admonish by our apostolic authority, and urgently invoke in the name of God, all Christians of whatever condition, that none henceforth dare to subject to slavery, unjustly persecute, or despoil of their goods; Indians, negroes, or furnish their aid or assistance in so doing; and on no account henceforth to exercise that inhuman traffic, by which negroes are reduced to slavery, as if they were not men, but automata or chattels, and are sold in defiance of all the laws of justice and humanity, and devoted to severe and intolerable labors. We further reprobate by our apostolic authority all the above described offences as utterly unworthy of the Christian name; and by the same authority we rigidly prohibit and interdict all and every individual, whether ecclesiastical or laical, from presuming to defend that commerce in negro slaves under any pretence or borrowed color, or to teach or publish in any manner, publicly or privately, things contrary to the admonitions which we have given in those letters.

And finally, that this, our bull, may be rendered more apparent to all, and that no person may allege any ignorance thereof, we decree and order that it shall be published according to custom, and copies thereof be properly affixed to the gates of St. Peter, and of the Apostolic Chancel, every and in like manner, to the General Court on Mount Pitatonio, and the field of the Campus Floræ, and also through the city by one of our heralds, according to aforesaid custom.

Given at Rome, at the palace of Santa Maria Major, under the seal of the Fisherman (sub annulo piscatoris,) on the third day of December, 1839, and the ninth year of our pontificate.—Countersigned by Cardinal A. Lambroschini.

MY FRUIT TREE.

Written by Dr. Watts, to a Lady, on the death of several young children.

I have a comely fruit tree in the summer season, with the branches of it promising plenteous fruit; the stock was surrounded with seven or eight little shoots of different sizes, that grew up from the root at a small distance, and seemed to compose a beautiful defence and ornament for the mother tree. But the gardener, who espied their growth knew the danger; he cut down those tender suckers one after another, and laid them in the dust. I pitied them in my heart, and said, 'How pretty were these young standards! How much like the parent! How elegantly clothed with the raiment of summer! And each of them might have grown to a fruitful tree!' but they stood so near as to endanger the stock; they drew away the sap, the heart and strength of it, so far as to injure the fruit, and darken the hopeful prospects of autumn. The pruning knife appeared unkind indeed, but the gardener was wise; for the tree flourished more sensibly, the fruit quickly grew fair and large, and the ingathering at last was plenteous and joyful.

Will you give me leave, *Velina*, to persuade you into this parable? Shall I compare you to this tree in the garden of God? You have had many of these young suckers up around you; they stood awhile your sweet ornaments and your joy, and each of them might have grown up to a perfection of likeness, and each might have become a parent tree. But say, did they never draw your heart off from God? Did you never feel them stealing any of those seasons of devotion, or those warm affections that were first and supremely due to him that made you? And when they had been cut off sucessively and laid one after another in the dust, have you not found your heart running out more towards God, and living more perpetually upon him? Are you now devoting yourself more entirely to God every day, since the latter was taken away? Are you not aiming at some greater fruitfulness and service than in times past? If so, then repine not at the pruning knife; but adore the conduct of the heavenly husbandman, and say, 'All his ways are wisdom and mercy.'

But I have not yet done with my parable.

When the granary was well stored with excellent fruit, and before winter came upon the tree, the gardener took it up by the roots, and it appeared as dead. But his design was not to destroy it utterly; for he removed it far away from the spot of earth where it had stood, and planted it on a hill of richer mould, which was sufficient to nourish it with all its attendants. The spring appeared, the tree budded into life again, and all these fair little standards that had been cut off, broke out of the ground afresh, and stood up around it, (a sweet young grove,) flourishing in beauty and immortal vigor.

You know now where you are, *Velina*, and that I have carried you to the hill of paradise, to the blessed hour of the resurrection. What an unknown joy it will be, when you have fulfilled all the fruits of righteousness in this lower world, and be transplanted to that heavenly mountain! What a divine rapture and surprise of blessedness, to see all your little offspring around you that day, springing out of the dust at once in that upper garden of God, and rejoicing together, (a sweet company,) all fitted to bear heavenly fruit, without the need or danger of a pruning knife. Look forward by faith to that glorious morning, and admire the whole scheme of providence and grace. Give cheerful honors beforehand to your Almighty and allwise Governor, who, by his unsearchable counsels, has filled your best wishes, and secured your dear infants to you forever, though not just in your own way; that blessed hand which made the painful separation on earth, shall join you and your babes together in his own heavenly habitation, never to be divided again, though the method may be painful to flesh and blood. Fathers shall not hope in vain, nor 'mothers bring forth for trouble. They are the seed of the blessed Lord, and their offspring with them.' Isaiah ixv. 23. Then shall you say, 'Lord, here am I, and the children thou hast given me. For he is your God and the God of your seed, in an everlasting covenant.'—*Amen.*

UNITARIAN TRACTS.—No 131. The Thirteenth Report of the American Unitarian Association, with the proceedings of the Annual Meeting, May 29, 1838.
No. 132. Duty of Promoting Christianity by the circulation of Books. By Henry Ware jr.
No. 133. The Future Life, by William E. Channing.
No. 134. Repentance the *Ground of Forgiveness, by Rev. Joseph Hutton, L. L. D, of London.
No. 135. The worship of the Father, a service of Gratitude and Joy. By W. E. Channing.
No. 136. Reason and Revelation. By Rev. A. A. Livermore.
No. 137. Fidelity in Duty, not accuracy in Belief, our test of the Christian Character. By Andrew P. Peabody.
No. 138. The Unitarian Reform. By Rev. J. F. Clarke.
No. 139. Truths joined by God not to be sundered by Man. By Samuel Osgood.
No. 140. On the Atonement. By Edward B. Hall.
No. 141. Unitarianism Vindicated against the Charge of Skeptical tendencies. By James Walker.
No. 142. Remarks on the Sacred Scriptures, and Belief and Unbelief. By Orville Dewey.
No. 143. The Fourteenth Report of the American Unitarian Association, with the Proceedings of the Annual Meeting, May 29, 1839.
No. 144. Mystery, Reason and Faith by E. Peabody.
No. 145. Who was Jesus Christ, by George F. Simmons.
No. 146. Jesus Christ the Chief Corner Stone, by George R. Noyes.
No. 147. How to Spend a day by H. Ware Jr.
No. 148. Life and Character of Aaron Bancroft, D. D. by Alonzo Hill.
The Tracts of the American Unitarian Association bound in twelve vols. can be had of the Publishers, JAMES MUNROE & CO. 134 Washington street, at the low price 75 cents per vol.

DR. CHANNING'S EULOGY.—A Discourse occasioned by the Death of Dr Follen, by William E Channing, just published by JAMES MUNROE & CO.

SILK GOODS AND SHAWL WAREHOUSE,
141 *Washington street,.....Boston.*
E. F. NEWHALL,
Has removed to the spacious rooms, 141 Washington street, opposite the Old South Church,
And has received by recent arrivals from France and England, an elegant assortment of fashionable Full and Winter Goods, consisting of—
Rich French Cashmere Shawls, superb new designs, on black, blue, red, bird of paradise, fawn, drab, white, blue-black, brown, ash, apple and grass green grounds; with plain and filled centres, of various sizes. Prices from 12 to $50 each.
English Cashmere and Victoria square Shawls, some bright and beautiful patterns, on fawn, drab, red, blue-black, white, harlequin and carpet grounds. Prices from 10 to $20 each.
Silk Cashmere and Edinburgh Shawls, a beautiful assortment of new patterns, similar to the French Cashmeres. Prices from 5 to $15 each.
Real Thibet Wool Long Shawls, very rich and heavy ends, with black, red, green and white centres. Prices from 30 to $50 each.
Huguenot, Balzora, Moscow, Chebille, Highland Plaided, and other Woollen travelling Shawls, of large size and good styles.
India Camel's hair Shawls and Scarfs of various kinds——Plain black Shawls for Mourning.
Merino long and square Shawls, of best quality, black, red and white; all wool borders.
Plain Thibet Shawls, for Friends, of various sizes, mode colors and white; with a great variety of low priced Shawls, of different kinds. Making altogether a very splendid assortment, which will be sold cheaper than at any previous season.
☞ Purchasers of Shawls, desirous of obtaining a choice article at a low price, are invited to call.
SILK GOODS.—Super black and India Satins; blue black and rich colored Satins; Gros de Noble; Gros de Paris; Gros de Swiss; Gros de Naples; first rate heavy double Pou de Sois, of high lustre, assorted light and dark shades; and other desirable styles of plain and corded Silks, in great variety of color.
Rich figured Pou de Sois and Rep Silks, large and small figures, a beautiful assortment of colors; some entire new, figures and stripes.
Blue-black figured and heavy corded Silks, of superior quality.
Rich plain jet and blue-black Silks, of all kinds and prices.
Matteoni Lustrings—plain English Glassa Lustring of beautiful light colors for party dresses—rich heavy black double faced Silks—plaided Lustrings—Sinchaws—Satin Levantines—Sarsnets—with a large lot of low priced Silks, of various descriptions, making a very large assortment of staple and fancy Silk Goods, of prime qualities, which will be sold cheap.
Rich Chalie, Chalie de Laines, and Pondicherry, of new and beautiful styles, in great variety.
Richest Mouselaine de Laines, embroidered, printed and plain—French Embroideries, Lace Veils and Velvets—Woollen, Worsted and Silk materials, of every description, for Ladies' Cloaks and Pelisses, and various other Goods of the best styles.
☞ The Proprietor of this establishment invites the attention of Purchasers to the splendid stock of Goods now offered. epistf sep 14

ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.
We the subscribers approve of Dr J. B. Brown's plan of an Infirmary for the treatment of Spinal Affections, Club-Feet, and other Distortions of the human body, and will aid him by our advice whenever called upon.
John C. Warren, George Hayward, Edw. Reynolds, Jno. Randall, J. Mason Warren, John Jeffries, John Homans, M. S. Perry, W. Channing, George C. Shattuck, Jacob Bigelow, Enoch Hale, W. Strong, George Parkman, D. Humphrey Storer, George W. Otis Jr., Winslow Lewis, Jr., J. H. Lane, Edw. Warren, George B. Doane, John Ware, George Bartlett, John Flint, J. V. C. Smith.
The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.
The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.
Boston, Feb. 22, 1840. 1y

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.
Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.
The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.
The first three Vacations are one week each; the fourth, five weeks.
Board &c. for a year, $150 } Always
" one quarter, } Winter or Spring, 50 } in
} Summer or Fall, 45 } advance.
Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.
Music, with use of Piano, $20 a quarter.
Painting in water Colors, $6 a quarter.
Drawing taught to all the School without additional charge.
Any one branch other than Music, $10 a quarter:
Expense of Fuel arranged amongst the pupils.
The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.
Miss Young, teacher of Music, and two assistant teachers, reside in the family of the Principal.
A new house has just been completed, made expressly for the accommodation of about 20 pupils.
A few vacancies will be made in the family at the end of the present year.
D. MACK, *Principal.*
Cambridge, Aug, 10th, 1838. n24

THE FLOWER GARDEN, containing directions for the cultivation of all flower gardens, with beautiful colored engravings.
The Green House, Hot and Stove, including selected lists, of the most beautiful species of exotic flowering plants and directions for their cultivation, by Charles McIntosh, F. H. S.
The Orchard, including the management of wall and standard fruit trees and the forcing pit, with selected lists and synonymes of the most choice varieties, by Charles McIntosh.
For sale at TICKNOR'S. m7

CHARLES ELWOOD:—or the Infidel converted, by O. A. Brownson. 'The characters introduced are of course fictitious, yet I may say that I have myself had an intellectual experience similar to that which Mr Elwood records, and what he has said of himself would perhaps apply in some degree to me. I am willing the public should take the book as an account which I have thought proper to give of my former unbelief and present belief. So far as it can be of any use I am willing that what is here recorded should have the authority of my own experience.' Extract from the Preface. This day published at TICKNOR'S. m. 14

CHAPEL HYMN BOOK.—Third edition of the Chapel Hymn Book, corrected and stereotyped, just published.
This Hymn book contains 487 hymns neatly printed on good paper, and in strong binding for 31 1-4 cts. It was prepared for, and is now used in the Chapels for the ministry at large. Also in Vestry and social meetings. And as it contains a number of hymns suitable for Sunday schools, it has also been adopted in several of these schools. Published and for sale by SIMPKINS, 21 *Tremont Row.* march 7

WILTON CELEBRATION.—Published this day, an Address delivered at the Centennial Celebration in Wilton, N. H., by Ephraim Peabody. With an Appendix. BENJ. H. GREENE 124 Washington street. march 7

NEW BOOKS.—For sale at BENJ. H. GREENE'S 124 Washington Street.
The School Girl.
Miller on the Second Coming of Christ.
Miller Overthrown.
The Boy's Country Book.
The Boy's Talisman.
American Juvenile Biography, containing, 1st. The Life of Columbus. 2nd. The Lives of Cortez and Pizzaro. This series is to be continued.
Furness' Prayers.
The Christian Layman.
Bakewell's Geology, new edition, also a few copies left of The Offering of Sympathy. A very appropriate Book to put into the hands of mourners at this season. f8

MURDOCK'S MOSHEIM.—Institutes of Ecclesiastical History, Ancient and Modern, by J. L. Mosheim. A new and literal translation from the Latin, by James Murdock. 3 vols 8vo.
Just published, and for sale by J. MUNROE & CO., 134 Washington street. m 14

SECOND EDITION OF DR. CHANNING'S EULOGY.—A Sermon occasioned by the Death of Dr Follen: by W. E. CHANNING, D. D. 2d edition.
Just published by J. MUNROE & CO. m 14

GERMAN LITERATURE.—Letters Auxiliary to the History of Modern Polite Literature in Germany, by Heinrich Heine, translated from the German by G.W. Haven.
For sale by J. MUNROE & CO. m 14

CHARLES ELWOOD: or the Infidel converted, by O. A. Brownson. 'The characters introduced are of course fictitious: yet I may say that I have myself had an intellectual experience similar to that which Mr. Elwood records, and what he has said of himself would perhaps apply in some degree to me. I am willing that the public should take the book as an account which I have thought proper to give of my former unbelief and present belief. So far as it can be of any use I am willing that what is here recorded should have the authority of my own experience. Extract from the Preface This day published by C. C. LITTLE & J. BROWN, m 14 112 Washington st.

HOOKER'S WORKS.—The works of that Learned and Judicious Divine, Mr Richard Hooker: with an account of his Life and Death, by Isaac Walton. A new edition, with additions: arranged by the Rev. John Keble, M. A. 4 vols 8vo. Oxford.
For sale by
CHAS. C. LITTLE & J. BROWN, Importers of Foreign Books, m 7 112 Washington st.

NEW FRENCH BOOKS.—Babel; Publication de la Societe des gens de lettres; De la Bienfaisance Publique par Degerando; Voyages en Corse, a Pile d'Elbe et en Sardaigne, par M. Valery; Grand Dictionnaire Francais-Italien et Italien-Francais, par Barberi, &c &c.
This day received at TICKNOR'S m7

THE SCRIPTURAL INTERPRETER.—Edited by Rev. Ezra S. Gannett. Complete in seven volumes. A few sets for sale by
WM. CROSBY & CO. feb 29 118 Washington st.

CHEAP EDITION OF CUSHING'S LIFE OF HARRISON, with a Likeness, and Judge Burnett's Letter, printed in a neat 18mo style. Supplied at $35 per thousand copies. Orders should be addressed to
WEEKS, JORDAN & CO. 121 Washington street.
They can also supply an edition in which the Likeness and Letter are omitted, at $20 per thousand. m 14

THE MISSES HUNT.
No. 32 Green street, nearly opposite the head of Leveret street, Boston,
GRATEFUL for the extensive patronage they have received, would respectfully give notice to the Ladies, that they still continue to attend to their profession.
Hours for seeing patients from 9 till 5. 1y n9.

CHRISTIAN REGISTER.
PUBLISHED EVERY SATURDAY MORNING.
BY DAVID REED,
At 19 Water Street, Boston.
TERMS.—*Three Dollars*, payable in six months, or *Two dollars and fifty cents*, if paid in advance.
To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.
No subscription discontinued, except at the discretion of the publisher, until all arranges are paid.
All communications, as well as letters of business, relating to the Christian Register, should be addressed to DAVID REED, Boston.
MINOT PRATT, PRINTER.